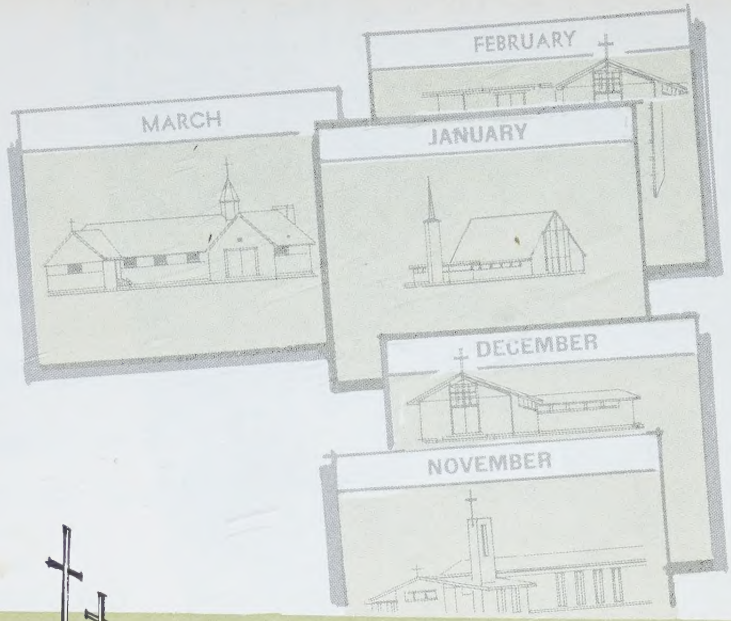
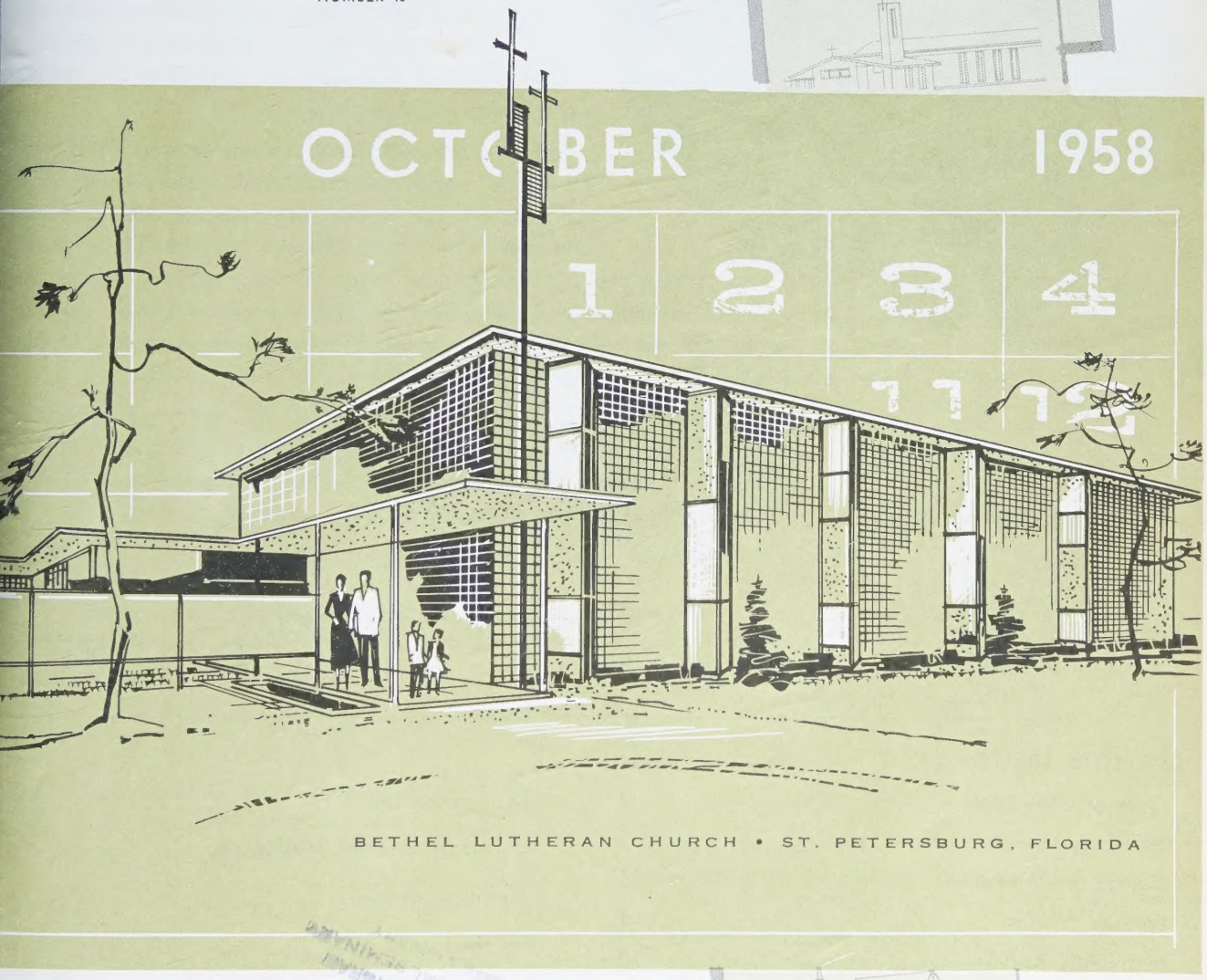
Lutheran Herald

October 7, 1958 Volume 42
NUMBER 40





BETHEL LUTHERAN CHURCH • ST. PETERSBURG, FLORIDA

Announcing the

Church of the Month Club

O Ye, of Little Faith!

ONLY three years ago in our Seminar Development Fund booklet we mad bold to predict that " . . . by 1965 it a pears that we must have a student boc of 600 at our Seminary . . . " We of litt faith said that!

This fall our enrollment is already ov 550.

Over one hundred seventy juniors (fir year men) came in September, sixty-tw men more than we graduated in May.

God is indeed answering the prayers of His peop for laborers in the vineyard.

When many denominations are harried by the d minishing supply of ministerial students, our dea Church is being wonderfully blessed with a stead and rapid response to His call for men. These youn men reflect the faithfulness and vigor of congregations where th Word has summoned them. They confirm the splendid work done i our colleges. Above all, these men become God's clear call to H Church to go forward on all fronts.

These men are God's gift to His Church. But every gift creates task. The Seminary itself must be strengthened to give them the be possible training. And when their training is finished, the Churc must be bold to open doors for their full and rich ministry.

There can now be no doubt, O ye of little faith!

Glenn A. Cogen

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Cover design by Edmund Kopietz

Lutheran Herald
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● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publi House, Minneapolis 15, Minnesota.

That They May Be Sent

When multitudes of well-trained young men
rise up and say, "Here am I, send me,"
the Church faces God's clearest call to go forward.

Philip S. Dybvig

ying "no" to two fields for every field to be occu-
l has been the unpleasant task of the Board of Home
sions for a number of years. Many fields assigned
The Evangelical Lutheran Church for occupancy are
unto harvest and waiting—but continue to wait
after year only because we have been lacking both
and money.

resident Alvin Rogness of Luther Theological Semi-
informs us that more and more men are enrolling
ur seminary. Never before have 170 enrolled in one
, as was true this fall. When multitudes of well-
ned young men rise up and say, "Here am I, send
' the Church faces God's clearest call to go forward.
as if the Lord Jesus is standing on the shore and
manding us as He did Peter of old: "Launch out
the deep."

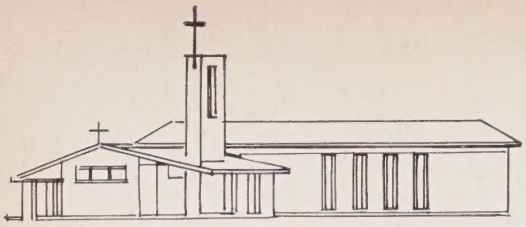
he budget support of Home Missions is increasingly
rous, but it is nevertheless inadequate to occupy the
s that should be occupied and which now could be
red since more men stand on the horizon. We do
ve, however, that the people of our Church have
money and are willing to give the necessary means
nly additional channels for giving are opened to
n.

number of congregations have offered to support
me mission pastor just as they are supporting
gn missionaries. These kind proffers of support
not been accepted because no home mission pastor
inues to be supported for more than just a few
ths' time. Added support beyond that would actual-
ly do harm to the building of the congregation. True, we have our sponsorship program but that is basically a program of lending not giving money. In very few cases has the sponsorship involved any addition to the budget of the sponsoring congregation or in the gifts of the people. Instead, it has meant added drain on the budget resources of the Home Mission Department, because, as more capital for buildings is provided, more is also needed for support.

For want of an effective channel for supplementary giving to Home Missions over and above the regular budget, such as other departments of our Church have developed, it can safely be said that the people of the ELC in 1957 gave approximately $200,000 more to Foreign Missions, and perhaps a million more to each of Education and Charities (or welfare) than to Home Missions.

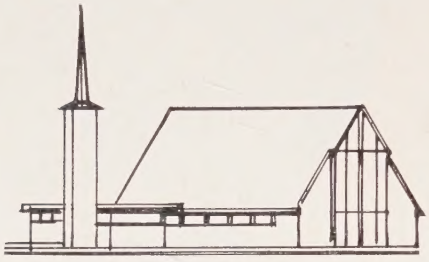
We have, however, kept our eyes on a program of great merit called "Frontier Friends" which has been a real blessing to the home mission work in the Mission Covenant Church. With the special prodding and urging of Mr. Norman Tallakson of the Board of Trustees, we have decided to establish a similar program, under the name "The Church-of-the-Month Club." We believe this plan has real appeal and will meet with fine response by our people. It has the approval of our Board of Trustees and Stewardship Department.

Let it furthermore be stated that while the financial gifts received from members of the Church-of-the-



January... February...

March... April...

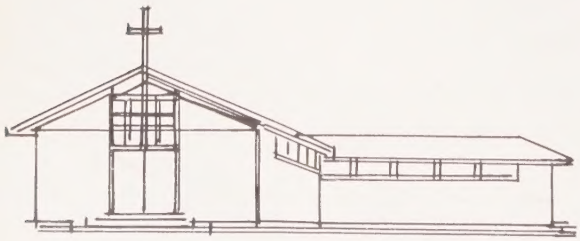


May... June...

July... August...

September... October

November... December...



Month Club will not mean additional support favored congregations which are chosen each any more than the foreign missionary who is spo by a congregation thereby receives a double sala money will be used for the church designate potential of the plan is so great that it may mak ble as many additional home mission churches a are Churches of the Month.

"Frontier Friends" brings in over $8,000 fo project, and that from a church body only abo tenth our size. This is a hint as to the possibili us.

There is a certain lawn grass which is not from seed but from tufts of grass planted ei inches or more apart. Soon the tufts begin to over the entire area until the lawn is green. So hoping that some individual in every congrega the Church will immediately join the Church Month Club, write for literature to give other encourage others to become members. These self- will also make announcements of this plan in auxiliary meetings in the congregation and, in g work and pray that the entire lawn may be gre

Not all should be encouraged to become me This is primarily for cheerful over-and-above who are eagerly looking for ways of giving adde port to Home Missions in order that more me be sent into more places where new churches are n

Some years ago the writer hoped for the day wh in The Evangelical Lutheran Church could have fied synodical budget that would give adequate s to all the work of the Church. This, for several r proved to be a vain hope. It forgot that people c to give to definite projects in which they have interest, and that the Spirit of God builds up di interests in the hearts and lives of various indiv

Then, too, we think of the person whose inc many times that of the others in his congregatio who has laid hold on biblical principles of st ship. He feels that if all his giving is done throu local congregation he will actually be in dan contributing to the spiritual delinquency of some other people. True, some would be inspired b example, but others who are mere token givers give even less. Thus he would be harming the c gation just as the rich man, who promised to b the budget at the end of each year, hurt his congre

The entire Board of Home Missions earnestl plores all generous givers to enroll and participate ly. Above all, it is our plea that every gift may b with a prayer that God will bless the Gospel th is helping to spread.

Church of the Month

By O. G. Malmin

here is an alligator which simply has to get into this ry; perhaps the first paragraph is as good a place put it as any. It isn't a very large alligator. I per- ally can vouch for only its forward 36 inches, but se who enjoy a more intimate acquaintanceship with say that six or seven feet in length is about right. r is it a very important alligator—except for the fact t it lives within a few feet of a parsonage of The ngelical Lutheran Church—making that without a bt the only parsonage we have which can boast an alligator as a next door neighbor. Its habitat "lake" about the size of a residential city lot in St. ersburg, Florida. Incidentally, lest someone think t our parsonage folks there are facing the horrors jungle life, I hasten to add (1) that this alligator is ery friendly creature; and (2) that it will probably e been removed by time this story appears.

nd that is a roundabout way of informing you that, r years of planning, the Department of Home Mis- is of The Evangelical Lutheran Church and the me Mission Committee of the Eastern District have blished our first congregation in the state of Florida. accord with usual procedure, a parsonage was built , in a new part of the city, which accounts for the te incidental juxtaposition of pastor and family and entle alligator. The pastor in question is the Rev. W. Wilson who, last February, moved his family n Rio, Wis. (where there certainly are no alligators), t. Petersburg, Florida, a lovely city on the west coast hat semi-tropical state.

visited St. Petersburg the latter part of August to ner material for this story. By that time work had n going on for six months (since Feb. 27, when call- began) and services had been held for nearly five. congregation has not been formerly organized, a which will be taken before the end of October. One he nicest Home Mission churches I have seen was he process of erection. At first, when the trip was ned, the pastor had hoped that my visit would in- le the Sunday the group took the church into use. hat we were disappointed. By now the church has, ourse, been completed.

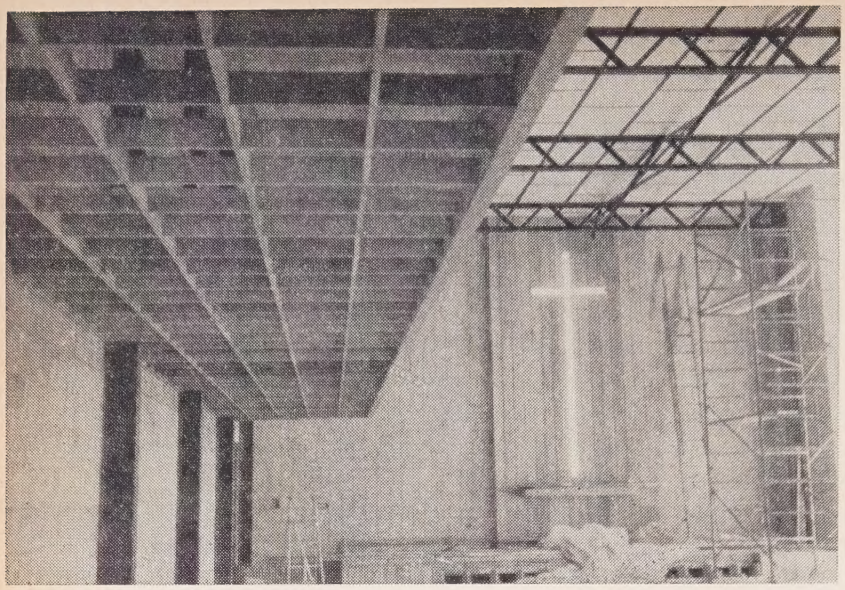
he special reason for singling out new-born Bethel t. Petersburg for an article has already become apparent in other articles in this issue. This congregation has been designated as the first "Church of the Month"—the congregation which initiates the plan discussed by Dr. Dybvig and by Eloise Nelson of the Covenant Church.

There are some interesting aspects of the situation which lend themselves to discussion here. As already mentioned, this is the ELC's first Florida congregation. At the moment, its closest synodical sister is probably Trinity Church, Philadelphia, which is a long, long way off!

Why get so far from our usual center of operations? For that there are a number of excellent reasons. One is the prodigious and continuing population growth in the state. Florida is today percentagewise the fastest growing state in the Union. During the past four years more people have been *added* to the population than constitute the entire population of the state of South Dakota. Most of this growth is taking place along the west coast of the state. Together with every other body of Christians, we share in the responsibility for ministering there as we do elsewhere. Many of those who are settling in Florida are ELC folks from the North, and they have been urging their Church to come south to minister to them.

Then there is the interesting fact that our brothers of the American Lutheran Church, who have been starting congregations in Florida for a number of years, urged us to come in. The west coast of Florida was chosen, since most of the ALC congregations are on the east coast. Other church bodies active in Florida added their urging. Pastor Wilson says that no person has been more helpful to him than the pastor of a large congregation of the Lutheran Church—Missouri Synod. All these reasons indicated that here was a place where we should be—and so we are there.

Bethel of St. Petersburg will not be our only Florida congregation long. It is considered doubtful mission strategy to establish only *one* congregation in an area. Already plans are under way for a congregation in Clearwater, just north, and another in Sarasota a short way south. These may well be under way by the close of this year. Others will follow, possibly two a year. By time of the union, with our congregations added to those of the American Lutheran Church (the United



Designed along contemporary lin the interior of Bethel combines beauty with function. The area at left provides space for the air conditioning apparatus—a necessity in Florida churches.

Evangelical Lutheran Church has none in Florida), there will be quite a large group of congregations in the state.

Thus far, the development in St. Petersburg has followed the lines which we have become accustomed to for more than a decade. Familiar as the story has become, I confess that it continues to fascinate me. Let us review the procedure with particular reference to Bethel.

First the field must be assigned, which means that the Regional Home Mission Committee of the National Lutheran Council assigns the field to us. Then the Home Mission Committee of the Eastern District must clear the project with the Board of Home Missions, which must indicate that money is available to get the project going. Then property may be purchased, for parsonage and church. Only then can things really get going, including the calling of a pastor, which the District Mission Committee does, usually acting through the district president.

Yes, let us pause at that point. For many years, the policy has been to call only experienced pastors to new fields, the theory being that a Home Mission congregation is a poor place for an inexperienced man to "learn from experience." (Some of us learned the hard way that the tuition charges in terms of mistakes can be very high. Ask any of us who floundered during our first years in the ministry, coping with Home Mission problems.) The result of the present policy is that a large number of pastors with many years of experience in the ministry are now serving our youngest congregations—and loving it.

Pastor Wilson is a case in point. He celebrated the twenty-fifth anniversary of his ordination just a few days after I was with him. He came to St. Petersburg with a wealth of experience—some of it in a western parish which approximated Home Mission cond some as assistant in a very large parish, and th twelve years in a large small-town parish in Wisc a century old. To be sure, he freely admitted th has found many things strange. But he concurr the opinion I have heard at least a dozen men sin situated give expression to: "This has given me lease on life."

I was amused at one of Pastor Wilson's comm to the effect that it is a peculiar sensation to co a place where there is no completed church, r ganized congregation, no tradition—in fact, nothin a huge debt and a promising future! He summ his reaction by saying that he was "drawn by the lenge of the new and the necessary."

In accordance with usual policy, one of the workers from the Home Mission Department w signed to work with the pastor the first months. I case it was Miss Ruth Halliday, for whom thi the ninth assignment since she joined the staff and Pastor Wilson made 4,000 survey calls. In add the pastor made 1,000 "follow-up" calls. And th sult? A total of 129 families who could be called prospects. Of these families, 75 have either signe charter membership roll or are continuing their in To be sure, in some places the "return" would have much higher (in a suburb of, say, Minneapolis, suredly would have been). However, both pasto parish worker knew that there was the nucleus of congregation in the group, and what more coul ask? Already a class of ten adults has been instr Dr. Dybvig states that the results in St. Petersbu dicated a field of "above average" promise.

Temporary place for worship and Sunday scho secured in a beautiful new high school building first service was held Easter Day, April 6—an

le came to worship! The next Sunday there were Then it went down a bit, but the average has nued to hover above the 80-mark. This, remember, e the congregation has been formally organized, e the church building has been completed. (Intally, it was interesting to see that a Presbyterian p, also just getting under way, was worshipping nother part of the school building at the same hour Sunday.)

e Sunday I was there, the charter roll had reached t was the openly expressed belief that this number d increase to at least 150 by the day of organization. would be about 50 families. Meanwhile, the survey on. The northern part of the city where our field s growing with great rapidity. In the immediate ity of the church 500 new homes are being built. short time 2,500 homes will have been built, which bring the total number of homes in the territory ned to Bethel to about 10,000. The pastor spends eat deal of his time making calls, averaging about month on people not previously reached. And of e the entire group is constantly on the lookout for le who should be reached.

addition to having a fine field of permanent resi-, it must be remembered that the population of St. sburg doubles, to about 300,000, during the winter hs. That means an additional tremendous field of ce, although it will not be reflected on the member-roll.

ce Bethel is our first "Church of the Month," thing should be said about the physical property. parsonage was built just before Pastor Wilson and amily arrived. It is a neat, adequate home, with-nything pretentious about it. Cost, $15,000. Even-it will be sold and replaced by a home adjacent e church. The building site is a lovely five-acre ideally situated in the very midst of the new hous-levelopments. It was purchased at a cost of $25,000. the church, with seating capacity of 250, is being built, at a cost of $53,000. Thus it will be seen that it takes $93,000 to set the congregation up in business—a huge sum of money, but not at all out of line with experience elsewhere. Eventually, of course, the congregation will assume the indebtedness. For the time being, the money is furnished from Home Mission and Church Extension sources. In addition, the Home Mission Department has made a generous grant-in-aid which the congregation need not repay.

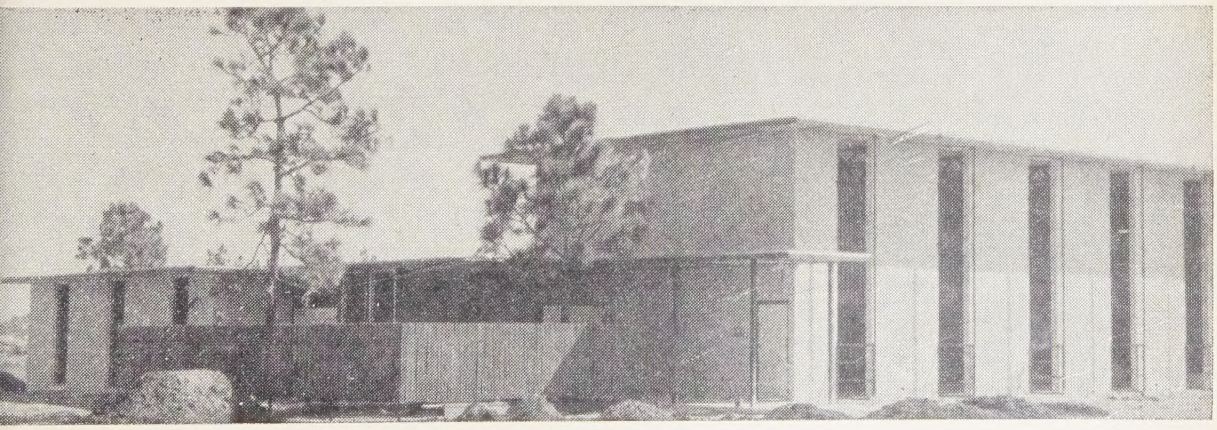
What of the future? The folks I met speak confidently of a congregation of a thousand or so. Pastor Wilson agrees and adds that, in his opinion, the time will come when a second congregation within the very same territory will be easily possible.

So there is a fragmentary sketch of our first Church of the Month—Bethel of St. Petersburg. As the months go by, we hope to introduce succeeding Churches of the Month. We can't do it as elaborately as this each time. But I am sure that much of what has been said about Bethel of St. Petersburg can be said of each congregation chosen to be a Church of the Month. Because this, let us never forget, is the most fruitful Home Mission day in the history of our Church.

*

To this I add a postscript which has nothing to do with the subject at hand, but which is nevertheless interesting. The day I preached in Bethel of St. Petersburg, August 24, it was hot and humid, in the middle nineties on both counts. On that same Sunday, Associate Editor Gentz was "covering" the dedication of the Home Mission church at Angle Inlet, in the Northwest Angle of Minnesota. There the temperature was in the middle 30's. St. Petersburg—about as far south in the United States as the ELC can go; Angle Inlet—as far north in the United States as one is able to go, except for Alaska. Truly, as the two editors proved to their complete satisfaction on Sunday, August 24, 1958, the Home Mission program of The Evangelical Lutheran Church is a far-flung operation!

Exterior of Bethel Church. Landscaping will feature native trees and shrubs. Much emphasis is laid on providing facilities for outdoor gatherings.



The Covenant Church's

Frontier Friends

By Eloise Nelson

One dollar—the cost of about three gallons of gas, a pound of coffee, or a ball-point pen—isn't a lot of money today. But one dollar multiplied 12,000 times equals an impressive sum even in this day of record-high prices.

Making the dollar with its present-day low buying power equal such sizable sums is the routine business of a six-year-old home missions organization of the Evangelical Covenant Church of America known as Frontier Friends.

This organization raises money to help Covenant congregations build new churches.

Members simply send in one dollar each time a new appeal is made. Added to dollars sent by members from all parts of the country it results in a substantial gift for the building fund of a young struggling church.

This financial aid is a gift to the church and is not to be repaid. The appeals are limited to ten each year and are distributed in the various regional conferences according to need.

To be eligible for funds from Frontier Friends, a congregation must be an organized Covenant church not more than five years old. The funds collected must be used for construction or the purchase of a church building—not for the purchase of land.

Fifty-three churches are a testimony to the va the Frontier Friends program. Forty-nine appeal been made since the organization was launched i tember, 1952. (In four cases two churches have the receipts.)

The first church to receive assistance from F Friends was the Mission Covenant Church, B Montana, in the fall of 1952. This church received $5,000 to help toward the building of a $50,000 str

The latest Frontier Friends appeal will aid the ville Covenant Church, St. Paul, Minnesota, whic dedicated October 5. This church was built at of $60,000.

Another recent appeal aided the Northwest Co Church, Mount Prospect, Illinois. Here an $80,00 temporary-style building is being constructed, one most costly projects to receive Frontier Friends a

At the time of the first appeal there were 6,000 members. The enrollment has climbed th the years through an annual Frontier Friends enlis week effort, and today there are 11,854 members.

The first 48 appeals have netted a total of $418, Administrative expenses have totaled $39,943.65 $378,684.10 has been turned over to the young ch to help them in their building programs.

A dollar will buy a pound of coffee-- a ballpoint pen -- or the satisfaction of helping a church grow . . .

A Frontier Friends administrative committee, work-g under the Covenant Board of Missions, determines ich churches should receive aid and handles the de-ls of the operation.

Eligible churches must first submit an application to e regional conference board. After the board approves e application it is forwarded to the central administra-e committee, which then considers the application. nal authority rests with the Board of Missions.

Appeals are usually taken in the order the applica-ns are filed. Each conference is limited to one appeal r year. There are usually six or seven churches on the iting list.

For each appeal a pamphlet describing the aided urch and a self-addressed envelope are sent to each mber. Remittances are made to Covenant headquar-s, where records of each donor are kept.

Members of Frontier Friends find real satisfaction in ping new churches in this way. Comments such as the lowing are often included with the remittance:

"When I see what these dollars are doing, I'm glad an be a Frontier Friend."

"It is both a pleasure and an honor to enclose this all sum of one dollar."

"We feel this is a worthwhile and painless method for getting funds in and helping new churches to get started."

"I think our Frontier Friends organization is a very good movement. Why didn't we think of this idea years ago?"

The churches receiving aid from Frontier Friends are always very grateful for this help.

A pastor in Edmonton, Alberta, Canada, reported that Frontier Friends' assistance to his church "means the difference between having our own church building to worship in or continuing to meet in the dilapidated community hall where we have met for several years. It means we can now adequately meet the spiritual needs of our community, instead of just marking time while other groups get established around us.

"Without the promise of your help our membership of 14 would not have been able to plan for, let alone begin, a building program. Your investment will bring rich returns in the salvation of many souls."

Frontier Friends is an organization which should enjoy continued growth for years to come, for it is a thrilling illustration of what small gifts can accomplish for the work of the church.

Report on the LWF Commission on World Mission (continued)

Age and Tradition

Fortnightly Review

Each day at the annual meeting of the Commission on World Mission of the Lutheran World Federation, held in August at Sigtuna, Sweden, began and closed with a half-hour of worship. The morning periods were alternately devoted to matins, with a brief message by Dr. Rudolph Burke of the Augustana Lutheran Church, and a Bible study, led by Dr. Georg Vicedom of the Neuendettelsau Mission Society of Bavaria, Germany. The evening prayers were led by nationals from Africa or Asia. The Sabbath weekend was ushered in by Holy Communion Saturday at sundown in the old Cathedral at Sigtuna. Sunday morning the Commission delegation journeyed 19 miles to Uppsala for worship in the cathedral. Pastor Stefano Moshi of Tanganyika and Pastor G. Devasahayam, president of the Andhra Evangelical Lutheran Church of India, assisted one of the cathedral pastors in the liturgical service; and I preached the sermon, first in Norwegian and thereafter a summary in English.

Are you easily bored by that which is hoary with age and tradition? Some people are, but I must confess that the worship experience in the Cathedral of Uppsala sensitized my soul to the exhortation from the Book of Hebrews to behold the "cloud of witnesses" that surround us.

The Sigtuna-Uppsala area marks the place where Christianity entered Sweden, came to grips with heathen worship at its national center, and vanquished it. The building of churches that followed became outward evidence of the conversion from "darkness to light." Uppsala Cathedral was dedicated in 1435, after more than 150 years had been devoted to its building. It is the largest cathedral in all Scandinavia, 387 feet long, with two spires that point to the heavens in a equal to the length. The dedication service me ized Saint Lawrence, a Roman saint much rev Scandinavia during the Middle Ages, and two kings, Saint Eric of Sweden (martyred in 116 Saint Olav of Norway.

Since the dedication of the cathedral, many in the life of Church and State in Sweden ha buried there. The last burial in the cathedral w of Archbishop Nathan Söderblom in 1931. As on through the cathedral and its chapels, the "cl witnesses," each in his own way, provides enc ment "to lay aside every weight and the sin whi so easily beset us." In a stained glass window chapel where Queen Catherine Jagellonica, a of Poland, lies buried, appears the queen's mott mo nisi mors" or "No one but death (will separa It is said that this motto was inscribed on the wedding ring. Thus, she, in the language of th of Hebrews, "being dead yet speaketh" to this tion.

*

Sunday afternoon our conference delegation the University of Uppsala library to see a fifth manuscript containing most of the four Gospels in the language of the Visigoths. Ulfilas, a fou tury bishop of Gothic extraction, translated the tures into his mother tongue. One copy of his tion was prepared for a king, likely the Ostr chieftain, Theodoric. It was written in silver carefully selected parchment that had been dyed This so-called "Silver Bible" in the University sala library is the only manuscript that has pr fragments of the Gothic language that may be ex and studied by the scholars of today. What a reminder that the Church must always have a for learning and culture!

*

In the evening we were back at Sigtuna and a remarkable lecture on African music by Weman, the organist at the Uppsala Cathedral. made two trips to Africa, studying African fo and making recordings of much that he heard. thusiasm for the African's gift of song was inf He suggested that the Church has a great pote this gift and may well find it a worthy instru evangelism. This observation was prompted known ability of the African to take a Scriptu tion, fit a native melody to it, and then see it tr ted from village to village in the singing. If this come to pass, it will be one more tribute to m the service of proclaiming the Gospel.

FREDRIK A. SCHIOTZ
President, ELC

Editorials...

ne of the most beautiful sentences in the union doc-ents is this: "Freedom in Christ is freedom to work God's Kingdom according to the measure of faith d has given to each believer." It occurs in the part the Constitution for the new Church which deals h the relationship between a congregation and the Church body. It leads up to a specific provision that the right of members of congregations to support worthwhile projects, whether they are budget-supported or not, shall be preserved.

iving

eedom

In that sentence is rooted e Gospel of Giving." Without for a moment deny- that it is the *duty* of every Christian to work and to e, the deepest roots are not in the soil of duty, but freedom. As a child of God, a person has *liberty* work and give; he is *free* to do so.

hat is a phase of the Christian stewardship of life ch it is far too easy to forget. The compelling essity of carrying on the day-to-day work of the urch, both locally and generally, makes it inevitable ay stress on the duty of giving and working. Let us that a congregation finds it necessary to increase its get by several thousand dollars for the coming year. only way the goal can be reached is for members ncrease their giving. If they are convinced of the essity for the increase, they readily see it as their to give more. The same holds true of our synodical onsibilities. If the Church finds it necessary to vote rger budget for the coming year, there is only one by which it can be reached—by increased giving ugh the member congregations, which, in turn, ns by greater individual generosity. Thus it is quite ible—and altogether legitimate—to say that we work give in the Kingdom because it is our duty to do so.

what the sentence we quoted at the outset stresses en more fundamental. It is the Christian's right and ilege to work and give; he is *free* to do so. That is rt of the glorious liberty we have as the children God. The ideal Christian steward is the one who les liberty to work and give with duty to work give.

otice also how this is predicated upon faith: "Free- in Christ is freedom to work in God's Kingdom *rding to the measure of faith God has given to each believer.*" If that statement is correct—and we are sure it is—it means that some people will exercise their God-given freedom in this respect more generously than others. It also means that there is a process of *growth* involved in working and giving. No more will a given person attain to the maximum of use of his liberty in this respect than he will attain to perfect holiness. But just as every child of God strives toward the goal, "Ye shall be holy for your Father in heaven is holy," so he strives for an increase of faith in relation to the stewardship of his life. One of the glories of Christianity lies just here: it is not static; it is a process of continuing growth.

What has led us to think along this line just now is that this week's Lutheran Herald brings to the attention of the Church another outlet for the gifts of those whose "measure of faith" is such that there is a nook into which it can fit. We refer, of course, to the "Church-of-the-Month" plan which the Department of Home Missions is launching by means of this issue.

We are not interested, here, in further discussion of that plan; other articles and the insert which appear this week have taken care of that. But we *are* interested in the place this and other "extra-giving" projects should occupy in our thinking.

Can we agree that it belongs far more to the "freedom to give" side of the coin than to the "duty to give" side? Call it what you will—"plus" giving, "extra" giving, "incentive" giving—what needs to be kept perfectly straight is that it is secondary in importance to meeting our personal obligations to the voted budget of our Church. Certainly, nothing would have been accomplished were the Church-of-the-Month idea to take hold to the extent of, say, a hundred thousand dollars a month (not an impossibility, by the way) *if* that were to be at the expense of the regular budgetary income of the Church. Make no mistake about it, liberty to give does not extend to the point of neglecting what we have solemnly covenanted with one another to do through the regular channels of the Church. If that were to be the case, liberty would have become license and organized church work from a synodical viewpoint would have become secondary. Let it never be forgotten that one of the purposes of synodical organization is that we may plan and work together.

And yet we know full well that a very great many people want the "liberty" to give beyond what they feel they should give through their congregation and other-

wise to both local and synodical projects. It is to them that the Church-of-the-Month plan should make an appeal. Here is something personal, something tangible, an opportunity for them to isolate a congregation once a month from the abstract concept of "Home Missions." Here it comes right into the home, and the dollar or so which the individual gives enshrines that congregation in the prayers and interests of the giver.

It is our conviction that the plan is going to be a blessing to the Church. It will make it possible for the Home Mission Department to establish more congregations. It will personalize those congregations as nothing else could. It will provide an outlet for many who are free to give. And, not least, like all such projects it will strengthen the stewardship of the entire Church.

Pastors and Social Security

At the convention in June two related resolutions regarding pastors and the Pension Plan were adopted which we have wanted for some time to comment on. The first of them, adopted without dissent, was as follows:

"Whereas, The Social Security program was made available to pastors January 1, 1955, on a self-employed basis;

"Whereas, Clergymen are taxed as if they are self-employed persons and there can be no payment made on their behalf by a salary-paying organization; and

"Whereas, The Social Security tax is now three and three-eighths per cent, will be increased to six and three-eighths per cent by 1975, and is subject to change at the will of Congress; and

"Whereas, A number of pastors because of financial reasons have not joined Social Security and but a short time remains to avail themselves of this protection: and

"Whereas, The matter of the sponsors assuming the four per cent contribution to the Pension Plan now paid by the pastor in addition to the eight per cent now paid by the sponsor, was presented to the district conventions with very favorable response, including specific memorials requesting the 1958 general convention to recommend this to the congregations;

"Therefore Be It Resolved, That the convention recommend to the congregations or other salary-paying organizations that they assume the pastors' four per cent contribution to the Pension Plan, thereby making it possible for all pastors to avail themselves of the additional protection in Social Security."

This resolution was proposed by the Board of Pensions. In addition, a special resolution was offered from the floor and also adopted without dissent. It reads as follows:

"Moved that the Board of Pensions be instructed to send a letter to secretaries of all ELC congregati[ons] questing said congregations to assume their [pen]payments to the Pension Plan."

These resolutions are self-explanatory. The Bo[ard] Pensions felt moved to submit the first of the[se] cause it was becoming evident that not a few [pas]found it difficult to become a part of the Soc[ial] curity system and at the same time keep up the[ir] ments to the Pension Plan. It is one of the s[ome] quirks of the Social Security law that pastors, al[though] they obviously are not "self-employed," are ne[ver]less classified as such. That makes it impossible [for a] congregation to share in the pastor's payments to [the] Security.

We have checked with the Pension Departm[ent] our Church and have discovered that this reso[lution] has been very favorably received. At the presen[t] it is impossible to determine exactly how many c[on]gations have decided to take over the pastor's sh[are] the payments to the Pension Plan. One purpose o[f] ing attention here to this resolution is that hu[ndreds] of congregations will be holding annual meetings [in] the coming months. We hope that action will be [taken] by many of them in this respect so that the to[tal] congregations which have assumed the full c[ost] Pension Plan payments will be swelled by many[hun]dreds. It should be noted, of course, that the conv[ention] can do no more than encourage, request, and ur[ge] congregations to take this action. Each congre[gation] must decide for itself, and no compulsion whate[ver] involved.

There is, however, another side to the matter[.] purpose of the resolution will be defeated if the p[astors] do not avail themselves of the opportunity—a[n] still exists—of becoming a part of the Social Se[curity] system of the land. The law provides that a pastor[may] become a part of the Social Security system withi[n two] years of the date of his ordination. For the older[men] the original requirement was that application H[ad] be made by April 15, 1957. However, it becam[e] parent that some pastors were not completely cle[ar] various details and therefore did not take appro[priate] action. For that reason, the time was extended fo[r two] years. This means that these men must take the [final] steps not later than April 15, 1959. We are not [in]ested in going into the details here. Any pasto[r can] readily secure the proper information.

It is to be hoped that, by the time the annual me[etings] are over, practically every congregation in the C[hurch] will have assumed the full amount of payments [to the] Pension Plan; and that, by April 15, 1959, every [pastor] of the Church will be included under Social Secu[rity].

Conrad M. Thompson

The Missing Link

ecently, in the course of a few hours, I read of ee convicting experiences related to congregational . One concerned a survey conducted in 45 Iowa ns which revealed that "friendliness" is what most ple like about their church. In fact, almost one-fourth hose surveyed gave friendliness as their first prefer- e concerning church membership.

he second was related by a judge who over a two- r period had 2,000 young people between the ages 10 and 18 brought before him. All but one of these ed a denominational preference. Only two of them, vever, were in touch with their church at the time heir arrest. When the judge asked how many in a -year period had been contacted by the church, only could say they had.

he third experience was written up in a recent Lu- RAN HERALD under the title, "The Parable of the o Other Sons." It was the story of a congregation ch had woefully neglected its young people and in later years had no thought of being responsible en their young people were lost to indifference.

fourth experience, closely related to these three, ie to me in an airport just today as I write this cle. When I asked a man who used to be regular church attendance why he did not attend now, he ied, "They don't seem to care whether I'm there or "

ranted, people are largely responsible for their own indifference at this point. But these experiences repeated again and again throughout the Church indicate a spiritual sickness among us as well as a need to restudy the congregation's approach to serving its people. We assume that, just because people are active and busy in church affairs, all is well with their souls. If we could read hearts and minds we no doubt would be greatly surprised to discover deep-seated longings of soul; people who are living in doubt and fear; others who long for assurance of faith and peace with God.

In addition, outside of our immediate church fellowship there are many who feel that the people of God are selfish and self-centered. So they feel "unwanted" and if they are bold enough to "barge" into the "closed corporation" of the congregation, they do not feel accepted. In too many places the atmosphere is frigid and stiff. Congregations which concern themselves very little with the unreached do not sense this as a problem. But it's a very real one. Would that we could be sensitive to the tragic wail as the Psalmist stated it, "Nobody cared for my soul."

Home Fellowship Meetings

This sickness, whether recognized or not, should lead us to re-study congregational life from the standpoint of fellowship and of meeting people at their point of need. With our emphasis on buildings, large attendance, and greater budgets, haven't our members become rather anonymous? Are their deepest spiritual needs satisfied simply through Sunday worship services and organizational activity? Or, must they be left to go from the public worship service to their private devotional life without any further spiritual counsel or help?

Maybe so. Surely many can. But along this pathway from one's private devotional life to the public worship services there is a *missing link*. People, to be sure, need to have conversation between themselves and Christ alone, but they also need it with others who also are struggling Christians or who are seeking a foundation stone for life. In the worship service, except for the individual work of the Holy Spirit, there is too much anonymity. The Gospel seems "wholesale" and not personal enough. In one's private devotional life, too, too many questions are left unanswered and there is little opportunity for conversation with others about the way of salvation in Christ.

What, then, is the "missing link"? It is the small group Bible study, fellowship, and prayer meeting. In reading about world evangelism one cannot help but be impressed by the manifold blessings received through home fellowship meetings in Scotland, England, Wurttemberg, Germany, and other parts of the world. These groups have been instruments to bring about a resurgence of faith in the lives of thousands of people. Christ

(Continued on page 16)

Christmas Mail for Missionaries...

Why not cheer your missionaries with a Christmas greeting this year? Christmas mail for your missionaries must be mailed soon to reach them by Christmas.

Here is a schedule for mailing and the addresses of your missionaries. Airmail postage to all of these countries is 25c per half ounce, except to Brazil and Colombia which is 10c per half ounce and to France which is 15c per half ounce.

Regular mail: 8c per ounce to all countries, 4c per each additional oz.

Parcel Post: Inquire at your postoffice. Parcel post packages must be well packed, plainly addressed, marked "gift, not for resale," and should not exceed 11 pounds weight.

We would recommend periodicals and books as very acceptable Christmas gifts.

To:	Airmail	First Class Regular Mail
Formosa (Taiwan)	6 days	45 days
Hong Kong	6 days	40 days
Japan	5 days	30 days
Brazil	4 days	15 days
Colombia	4 days	15 days
Madagascar	10 days	60 days
South Africa	7 days	40 days
Sudan	6 days	60 days
Tanganyika	7 days	35 days

Brazil, South America

Aamot, Rev. and Mrs. John G., Caixa Postal 15, Campinas, Sao Paulo, Brazil, S. America

Abel, Rev. and Mrs. John, Caixa Postal 15, Campinas, Sao Paulo, Brazil, S. America

Becker, Rev. and Mrs. Louis O., Caixa Postal 15, Campinas, Sao Paulo, Brazil, S. America

Kasperson, Mr. and Mrs. Robert, Caixa Postal 28, Cianorte, via Maringa, Parana, Brazil, S. America

Landvik, Rev. and Mrs. Elden, Caixa Postal 15, Campinas, Sao Paulo, Brazil, S. America

Lee, Rev. and Mrs. Otis, Caixa Postal 15, Campinas, Sao Paulo, Brazil, S. America

Maland, Rev. and Mrs. Robert, Caixa Postal 15, Campinas, Soa Paulo, Brazil, S. America

Mathiasen, Rev. and Mrs. Peter, (UELC) Caixa Postal 15, Campinas, Sao Paulo, Brazil, S. America

Reed, Miss Viola, Caixa Postal 28, Cianorte, via Maringa, Parana, Brazil, S. America

Tollefson, Rev. and Mrs. Otto, Caixa Postal 15, Campinas, Sao Paulo, Brazil, S. America

Colombia, South America

Bergh, Miss Joyce, Apartado 25, Tunja, Boyaca, Colombia, South America

Danielson, Miss Helen (UELC), Apartado Aereo 4980, Bogota, Colombia, S. America

Morck, Rev. and Mrs. A. C., (UELC), Apartado Aereo 4980, Bogota, Colombia, S. Am.

Nerlien, Miss Belva, Apartado Aereo 4980, Bogota, Colombia, S. America

Olson, Rev. and Mrs. Harold, Apartado Aereo 4980, Bogota Colombia, S. America

Quanrud, Rev. Olger, Apartado Aereo 4980, Bogota, Colombia, S. America

*Note above addresses are for Air Mail.

Regular Mail: Apartado Nacional 29-16.

Formosa

Bly, Rev. and Mrs. H. W., 19 Yen Ping St., Keelung, Taiwan

Bly, Miss Marjorie, 86½ Sec. 3, So. Hsin Sheng Road, Taipei, Taiwan

Efteland, Dr. and Mrs. Myles, Erskine, Minnesota

Jones, Miss Clara, Erskine, Minnesota

Lee, Rev. and Mrs. Donald, 21-1 Dung Ning Road, Tainan, Taiwan

Lundby, Rev. and Mrs. Gerald, No. 29 Ling Chung Road, Kaohsiung, Taiwan

Savage, Rev. and Mrs. Everett W., 33, Sublane 13, Lane 136 Ho Ping East Rd. Sec. 2, Taipei, Taiwan

Skepstad, Miss Faith, Morrison Academy, Box 90, Taichung, Taiwan

Wilenius, Rev. and Mrs. John, No. 5, Lane 69, Sung Chiang Road, Taipei, Taiwan

Wogstad, Rev. and Mrs. Marlin, 33, Sublane 13, Lane 136, Ho Ping East Road, Sec. 2, Taipei, Taiwan

Hongkong

Anderson, Rev. and Mrs. Palmer, 1329 Keston St., St. Paul 8, Minn.

Eid, Rev. and Mrs. Luthard, L.U.M., P. O. Box 3, Shatin, Kowloon, Hongkong

Fosmark, Miss Aagoth, 7 Pentland St., 1st Floor, Kowloon, Hongkong

Helland, Rev. and Mrs. Erling, 33 Granville Road, Kowloon, Hongkong

Landahl, Miss Lillian, 7 Pentland St. 1st Floor, Kowloon, Hongkong

Martinson, Miss Cora, 1559 Fulham, St. Paul 8, Minn.

Martinson, Rev. and Mrs. Harold, Tao Fong Shan, Shatin, Hongkong

Peterson, Miss Clara, 1559 Fulham, St. Paul 8, Minn.

Skinsnes, Dr. and Mrs. Olaf, Department of Pathology, University of Hongkong, Hongkong

Japan

Aamodt, Rev. and Mrs. Conrad, 20, 2 Chome, Tokiwadai, Itabashi-ku, Tokyo, Japan

Aasland, Rev. and Mrs. Harold, 17, 1 Kajima Cho, Fuji City, Shizuoka Ken, Japan

Anderson, Miss Wanda, 38-1 Chome, Saginomiya, Minami Ku, Nagoya, Japan

Arnold, Rev. and Mrs. Paul, 1536 St. Paul 8, Minn.

Bonnallie, Miss Dorothy, 21 Maruya Bunkyo, Ku, Tokyo, Japan

Bowman, Rev. and Mrs. John, 205 Yo Yugawara Machi, Kanagawa Ken,

Boyum, Miss Bernice, 3 Chome, N Cho, Shimada City, Shizuoka Pre

Davidson, Rev. and Mrs. Lewis, Chome, Umezono Cho, Okazaki, A Japan

Eimon, Rev. and Mrs. Harold, 347 S Cho, Kamikanuki, Numazu City, Ken, Japan

Fagre, Rev. and Mrs. Ivan, 66 Haya Bunkyo Ku, Tokyo, Japan

Gilbertson, Rev. and Mrs. Gaylen Chome, Torisu Cho, Minami Ku, Japan

Hansen, Dr. and Mrs. Olaf, 921-2 Saginomiya, Nakano Ku, Tokyo, Ja

Hanson, Miss Marian, 82 Oiwake Cho matsu, Japan

Herbst, Miss Ruth, Mt. Vernon, S. D

Homerstad, Rev. and Mrs. John, 18 yama, Daicho, Toyohashi City, Aic Japan

Hyland, Rev. and Mrs. Philip, 432 Shizuoka City, Shizuoka Ken, Japa

Ingulsrud, Rev. and Mrs. Lars, 10 Lane, Northfield, Minn.

Johnsrud, Rev. and Mrs. Leroy, 22 Cho, Shizuoka City, Japan

Klemesrud, Rev. and Mrs. Stanley Nagori Cho, Hamamatsu City, Ken, Japan

Luttio, Rev. and Mrs. Philip, 242 Ave., St. Paul 8, Minn.

Mitchell, Miss Anna Marie, 432 Shizuoka City, Shizuoka Ken, Jap

Mork, Rev. and Mrs. Marcus J., 21 M Cho, Bunkyo Ku, Tokyo, Japan

Nelson, Miss Grace, 377 Sumiyos Kamikanuki, Numazu City, Shizuo Japan

Nelson, Rev. and Mrs. Richard, 132 St., St. Paul 8, Minn.

(Continued on

CHURCH OF THE MONTH CLUB

"Go therefore and make disciples of all nations." Matt. 28:19

"You shall be my witnesses." Acts 1

BOARD OF HOME MISSIONS OF THE EVANGELICAL LUTHERAN CHURCH
422 SOUTH FIFTH STREET, MINNEAPOLIS 15, MINNESOTA

WHAT IS THE

Church-of-the-Month Clu

THE CHURCH-OF-THE-MONTH CLUB is a free association of all wh able and willing individually to give special help for the wo winning our nation's unchurched for Christ.

Specifically, each member who enrolls agrees to do three th to carry out the above objective. These three are:

1. To pray regularly that our country may become a truly Chri nation.

    a. We must pray that the door of faith may be opened to the millions of unchurched people in our land.

    b. We must pray the Lord of the Harvest to send forth more laborers into His Harvest.

    c. We must pray that God's spirit may move all our church people to such generosity that the material means for an expanding program of Home Missions will be cheerfully provided.

2. To give at least a dollar for each of at least six Home Mi Churches each year. Special notice of approximately 12 pro each year, together with an envelope for a contribution, wi sent to each member of the Church-of-the-Month Club. M will give more than a dollar, some five, some ten, some tw five, and some even more to each of the projects.

3. To encourage others to enroll as Church-of-the-Month C members.

ther sheep that
are not of this fold: I
t bring them also, and

The Church-of-the-Month Club is an open invitation to you to bec a *Plus* giver!

WHY A

Church-of-the-Month Club?

THE CHRISTIAN CHURCH IN AMERICA is experiencing unprecedented growth but fails nevertheless to keep pace with the increase in population. More children are born annually than are brought into the church. The total number of unchurched therefore increases from three to four hundred a day and has now reached the staggering total of almost 70 million! The picture in Canada is much the same.

Among these unchurched are many who are ready and willing to let the Gospel have its way with them. They are truly like the people of Jesus' day on whom He had great compassion because they were harassed and helpless and as sheep without a shepherd. It takes but a pastor sent by the church to gather the people and point the way to the Good Shepherd. In a short time the young congregation assumes full responsibility for its work. It does, however, take a sizeable sum of money these days to send the pastor into the community with adequate equipment.

In recent years the Board of Home Missions of The Evangelical Lutheran Church has been forced to say "no" to approximately two requests to occupy open fields for every one accepted. This has been due in part to shortage of pastors, but more especially to lack of funds. More pastors are on the horizon than ever before and we must now gird ourselves to provide the financial resources to send them out to occupy the land with the Gospel.

As a people, we need to pray to the Lord of the Harvest more faithfully than in the past that He will send forth laborers into His harvest. Having prayed, we must provide the wherewithal to send the laborers into the harvest. In the Church-of-the-Month Club we encourage and help one another to do just this.

Another reason for the Church-of-the-Month Club is to give opportunity to the many who need to give more money for their own soul's sake. Christians grow spiritually as they give to more Kingdom work. Furthermore, many like to give for specific projects.

"Every one who calls upon the name of the Lord will be saved! But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent."
Romans 10:13-15

HOW THE

Church-of-the-Month Club Wor

"Since you are eager for manifestation of the Spirit, st
to excel in building up the church." *I Cor. 14*

EACH MONTH those who have enrolled will receive a letter enclos
a leaflet describing the Church-of-the-Month to which they are invi
to give. Enclosed in the letter will also be a contribution envelo
The plan is for each one to send at least a dollar for at least
churches each year.

Those who enroll will be given a billfold membership card and w
remain members as long as they continue giving to at least
churches each year.

• *It is easy to become a member.* Just sign the enrollment blank below and mail to the Board of Home Missions, 422 South Fifth Street, Minneapolis 15, Minnesota, and you will receive your membership card and regular notices about the Church-of-the-Month.

CUT SIGN AND MAIL

BOARD OF HOME MISSIONS
422 South Fifth Street, Minneapolis 15, Minnesota

Because of my special interest in the work of establishing new congregations hereby enroll in

The Church-of-the-Month Club

and shall endeavor with the help of God

1. TO PRAY regularly that our country may be won for Christ.
2. TO GIVE at least a dollar for each of at least six new churches each year. It is understood that I will be notified of one project each month, and receive a contribution envelope.
3. TO SEEK to enroll others as Church-of-the-Month Club members.

It is my prayer that the above may be done to the Glory of God and futherance of His Kingdom.

(It is understood that membership in this Club may be terminated at any time, u written notice.)

DATE _____ SIGNED _____

HOME CONGREGATION _____ STREET _____ CITY _____ S

uman, Rev. and Mrs. Norman, 302 Leiv Eriesson Dr., Decorah, Iowa
on, Rev. and Mrs. Norman, 55, 2-Chome, Kirigaoka, Handa Shi, Aichi Ken, Japan
iersen, Rev. and Mrs. Eric, 222 Kamiikegawa Cho, Hamamatsu Shi, Shizuoka Ken, Japan
iersen, Miss Lois, 82 Oiwake Cho, Hamamatsu, Japan
bertsdahl, Miss Lenore, 38, 1 Chome, Torisu Cho, Minami Ku, Nagoya, Japan
ter, Miss Bessie, 6-2 Chome, Itabashi Machi, Itabashi Ku, Tokyo, Japan
noden, Rev. and Mrs. Russell, 1483 Branston, St. Paul 8, Minn.
renson, Rev. and Mrs. Morris, Jr., 2 Nishikata Machi, Bunkyo-Ku, Tokyo, Japan
lee, Miss Alice, 299 1-Chome Egota, Nakano Ku, Tokyo, Japan
rendseid, Rev. and Mrs Douglas, 2359 Buford St., St. Paul 8, Minn.
ng, Rev. and Mrs. O. Gordon, 106 Asahi Machi, Toyohashi City, Aichi Ken, Japan
fi, Miss Evelyn, 377 Sumiyoshi Cho, Kamakanuki, Numazu City, Shizuoka Ken, Japan
eit, Miss Marie, 35-Komagome, Hayashi Cho, Bunkyo-Ku, Tokyo, Japan
seth, Rev. and Mrs. Einar, 3-46 Shiotsu, Yaizu City, Shizuoka Ken, Japan
ng, Mr. and Mrs. Paul H., 20-2 Chome, Tokiwadai, Itabashi Ku, Tokyo, Japan
nge, Rev. and Mrs. Daniel, Box 566, Larimore, N. D.
rland, Rev. and Mrs. Gehard, 99 Kuzukawa Cho, Kakegawa City, Shizuoka Ken, Japan
an, Miss E. Jean, 183 Otowa Cho, Shizuoka City, Shizuoka Ken, Japan

adagascar

derson, Miss Lila, Balaton, Minnesota
lstad, Dr. and Mrs. Ralph, Fort Dauphin, Madagascar
rge, Dr. and Mrs. Alf, Fort Dauphin, Madgascar
aten, Rev. and Mrs. Arndt, Ft. Dauphin, Madagascar
rlson, Rev. and Mrs. Oliver, Ft. Dauphin, Madagascar
affin, Miss Clara, Ft. Dauphin, Madagascar
ta, Miss Patricia, Ft. Dauphin, Madagascar
ingson, Rev. and Mrs. Hiram, 1544 Fulham, St. Paul 8, Minn.
gland, Miss Agnes, Ft. Dauphin, Madagascar
delt, Miss Doris, Mission Lutherienne, Ft. Dauphin, Madagascar
llanger, Rev. and Mrs. F. S., 2175 Hendon Ave., St. Paul 8, Minn.
lvorson, Rev. and Mrs. Conrad, Mission Lutherienne, Ft. Dauphin, Madagascar
nnum, Miss Gunda, Tsihombe, Madagascar
bbsen, Rev. and Mrs. Leonard, Mission Lutherienne, Ambovombe, Madagascar
bbson, Rev. and Mrs. Arvild, Ft. Dauphin, Madagascar
nson, Rev. and Mrs. C. Russell, Ivory, Fianarantsoa, Madagascar
nson, Miss Eleanor, Bekily (Androy), Madagascar
nson, Rev. and Mrs. Laurel, B. P. 538, Tananarive, Madagascar
tson, Miss Judith, Ft. Dauphin, Madagascar
tson, Rev. and Mrs. Merle, Ft. Dauphin, Madagascar
ge, Mrs. Hilda, Mission Lutherienne, Ft. Dauphin, Madagascar
Lee, Miss Sylvia, Mission Lutherienne, Ft. Dauphin, Madagascar
Lellelid, Rev. and Mrs. Leo, 2359 Buford, St. Paul 8, Minn.
Leppert, Miss Inez, Mission Lutherienne, Ft. Dauphin, Madagascar
Lewis, Miss Viola, Ft. Dauphin, Madagascar
Lovaas, Miss Constance, 1559 Fulham, St. Paul 8, Minn.
Lovaas, Miss Evelyn, Ambovombe, Madagascar
Martenson, Mr. and Mrs. Donald, Ft. Dauphin, Madagascar
Mehl, Rev. and Mrs. John, Ft. Dauphin, Madagascar
Midthun, Mr. and Mrs. Ernest, Ft. Dauphin, Madagascar
Negus, Miss Joyce, c/o Orientation Center, 156 rue de Longchamp, Paris, 16e, France
Norlie, Rev. and Mrs. K. L., Beloha, Madagascar
Nybroten, Miss Magnhild, Ft. Dauphin, Madagascar
Olson, Rev. and Mrs. Duane, Ft. Dauphin, Madagascar
Olson, Miss Laura, Ft. Dauphin, Madagascar
Roisen, Rev. and Mrs. Kermit, Isoraka, Tananarive, Madagascar
Rorstad, Miss Bertha, Mission Lutherienne, Ft. Dauphin, Madagascar
Rowberg, Miss Helen, Tsivory, Madagascar
Ruud, Rev. and Mrs. Gordon, Mission Lutherienne, Ft. Dauphin, Madagascar
Sivesind, Miss Lyla, Mission Lutherienne, Ambovombe, Madagascar
Smith, Sr. Alene, Ft. Dauphin, Madagascar
Stevenson, Miss Mayme, Ft. Dauphin, Madagascar
Stolee, Rev. and Mrs. P. B., 14807-84th Ave., Edmonton, Alta., Canada
Torvik, Rev. and Mrs. Olav, Mission Lutherienne, Ambovombe, Madagascar
Toso, Rev. and Mrs. Erwin, c/o Orientation Center, 156 rue de Longchamp, Paris 16e, France
Toso, Rev. and Mrs. Vernon, 1335 Keston St., St. Paul 8, Minn.
Tysdal, Miss Lillian, Ft. Dauphin, Madagascar
Ulrich, Rev. and Mrs. Carl, Ft. Dauphin, Madagascar
Walters, Rev. and Mrs. Orville, Ft. Dauphin, Madagascar

South Africa (Union of South Africa)

Astrup, Rev. and Mrs. Hj., Luwamba Mission Station, P. O. Heatonville, Zululand, Union of S. Africa
Brownlow, Miss Ann, c/o Foreign Mission Office, 422 S. Fifth St., Minneapolis 15, Minn.
Eide, Miss Emma, P. O. Ntumeni, via Eshowe, Zululand, Union of S. Africa
Ellertson, Rev. Carroll, 72 Oceanway, Durban North, Durban, Natal, Union of S. Africa
Evenson, Rev. and Mrs. Leland, 2423 Como Avenue, St. Paul 8, Minn.
Farup, Rev. and Mrs. J. E., Walcott, N. D.
Formo, Mr. and Mrs. Lowell, Ntunjambili, via Kranskop, Natal, Union of S. Africa
Guttormson, Miss Olga, c/o Foreign Mission Office, 422 S. Fifth St., Minneapolis 15, Minn.
Guttromson, Miss Pearl, Hlabisa, Zululand, Union of S. Africa
Hall, Dr. and Mrs. Arthur, Hlabisa Mission Stn., Hlabisa, Zululand, Union of S. Africa
Haugebak, Miss Millicent, c/o Foreign Mission Office, 422 S. Fifth St., Minneapolis 15, Minn.
Hestenes, Dr. and Mrs. Erling G., Hlabisa Mission Hosp., Hlabisa, Zululand, S. Africa
Homdrom, Rev. and Mrs. Theo., 1538 Fulham, St. Paul 8, Minn.
Kjome, Miss June, Hlabisa Mission Stn., Hlabisa, Zululand, Union of S. Africa
Knapcik, Miss Mildred, Lutheran Bible Institute, 13016 Greenwood Ave., Seattle 33, Wash.
Knutson, Rev. and Mrs. James, Hlabisa Mission Stn., Hlabisa, Zululand, Union of S. Africa
Lislerud, Rev. and Mrs. Gunnar, P. O. Rorke's Drift, Natal, Union of S. Africa
Lohne, Miss Ruth, P. O. Ntumeni, via Eshowe, Zululand, Union of S. Africa
Lovas, Miss Ruth, c/o Chester Lovas, 4422-30th Ave. W., Seattle 99, Wash.
Nelson, Miss Doris, Ntunjambili, Natal, Union of S. Africa
Nelson, Rev. and Mrs. Herbert, 72 Oceanway, Durban North, Durban, Natal, Union of S. Africa
Otte, Rev. and Mrs. C. N. H., P. O. Ntumeni, Zululand, Union of S. Africa
Otte, Rev. and Mrs. J. N., 606 Capitol, Yankton, S. D.
Overvold, Mr. and Mrs. Alex, Ntunjambili Mission, Kranskop, Natal, Union of S. Africa
Pederson, Miss Martha L., 128 Main St., Eshowe, Zululand, Union of S. Africa
Peterson, Miss Ruth, Hlabisa Mission Hosp., Hlabisa, Zululand, Union of S. Africa
Reinertsen, Rev. and Mrs. L. E., 10 Church St., Doorn, Welkom, O. F. S., Union of S. Africa
Rindahl, Rev. and Mrs. W. O., Zulu Lutheran High School, Eshowe, Natal, Union of S. Africa
Smaariset, Miss Anna, Ntunjambili, Natal, Union of S. Africa
Solvik, Sr. Petrine, c/o Miss Dons, Pilestredet 83, Oslo, Norway

Sudan

Anderson, Rev. and Mrs. Arthur, c/o Foreign Mission Office, 422 S. Fifth St., Minneapolis 15, Minn.
Braaten, Mr. and Mrs. F. Martin, Tchollire par Garoua, French Cameroun, W. Africa
Bredfeldt, Rev. and Mrs. Jack, Baboua, via Bouar, Oubangui-Chari, Fr. Equatorial Africa
Burton, Miss Laura, Meiganga via Douala, French Cameroun, W. Africa
Christiansen, Miss Ruth, Meiganga via Douala, French Cameroun, W. Africa
Eastwold, Dr. and Mrs. Conrad E., L'Hopital des Missions Protestantes, Ngaoundere, Fr. Cameroun, W. Africa
Ellingboe, Rev. and Mrs. R. Theo., Tchollire par Garoua, French Cameroun, W. Africa
Flaten, Rev. and Mrs. Donald, Poli, via Garoua, French Cameroun, W. Africa
Flugstad, Rev. and Mrs. Luther M., c/o Orientation Center, 156 rue de Longchamp, Paris 16e, France
Gilman, Rev. and Mrs. Richard, Betare-Oya, via Douala, French Cameroun, W. Africa
Haugen, Miss Lorraine, Meiganga via Douala, French Cameroun, W. Africa

Jergenson, Rev. and Mrs. Conrad, 5230-40th Ave. S., Minneapolis, Minn.
Johnson, Miss Corinne, Meiganga via Douala, French Cameroun, W. Africa
Johnson, Mr. Ernest, c/o Hj. Johansen, 7318-9th Ave. N. W., Seattle, Wash.
Johnson, Mr. and Mrs. Reubin, Meiganga, via Douala, French Cameroun, W. Africa
Jolson, Miss Evelyn, Baboua via Bouar, Oubangui-Chari, French Equatorial Africa
Kallas, Rev. and Mrs. James, Meiganga via Douala, French Cameroun, W. Africa
Larsen, Mr. and Mrs. Sigurd, Meiganga via Douala, French Cameroun, W. Africa
Larson, Miss Pearl, Meiganga, via Douala, French Cameroun, W. Africa
Lewis, Miss Doris, Meiganga via Douala, French Cameroun, W. Africa
Mandsager, Dr. and Mrs. Robert L., 2419 Como Ave., St. Paul 8, Minn.
Martenson, Rev. and Mrs. Robert, Poli, via Garoua, French Cameroun, W. Africa
Mathre, Rev. and Mrs. Raymond, Poli, via Garoua, French Cameroun, W. Africa
Michelson, Mr. and Mrs. Clifford, Meiganga, via Douala, French Cameroun, W. Africa
Mundfrom, Miss Marie, Meiganga, via Douala, French Cameroun, W. Africa
Myklejord, Mr. and Mrs. Selmer, 118 Orchard St., Northfield, Minn.
Nelson, Miss Ruth, c/o Orientation Center, 156 rue de Longchamp, Paris 16e, France
Noss, Miss Myrtle, 1559 Fulham, St. Paul 8, Minn.
Noss, Mr. and Mrs. Oscar, 1322 S. 6th St., Moorhead, Minn.
Nostbakken, Miss Madel, Meiganga, via Douala, French Cameroun, W. Africa
Nostbakken, Rev. and Mrs. Paul, Baboua-Bouar, via Bangui, French Equatorial Africa
Okland, Rev. and Mrs. Andrew, 345 West K Street, Forest City, Iowa
Pedersen, Miss Magda, Meiganga via Douala, French Cameroun, W. Africa
Sand, Rev. and Mrs. Lloyd, Meiganga, via Douala, French Cameroun, W. Africa
Smith, Rev. and Mrs. Lloyd H., Meiganga, c/o Foreign Mission Office, 422 S. 5th St., Minneapolis 15, Minn.
Sterner, Miss Frances, Meiganga, via Douala, French Cameroun, W. Africa
Stovner, Miss Harriet, Meiganga via Douala, French Cameroun, W. Africa
Swiggum, Miss Doris, Meiganga, via Douala, French Cameroun, W. Africa
Tovson, Miss Olive, Meiganga, via Douala, French Cameroun, W. Africa
Trobisch, Rev. and Mrs. Walter, College Evangelique, Par Makak, French Cameroun, W. Africa
Trygstad, Mrs Alida, Meiganga, via Douala, French Cameroun, W. Africa
Watne, Rev. and Mrs. John, Baboua, par Bouar, Oubangui-Chari, French Equatorial Africa

Tanganyika—(Working under L.W.F.)

Boomhower, Miss Ruth, c/o The Board of Foreign Missions, 422 South 5th St., 15, Minn.
Erickson, Miss Harriet, Nkoaranga Hd P. O. Usa River, Tanganyika, Ter E. Africa
Evenson, Rev. and Mrs. Walter, Luth. M Bungu, Rlwy Makuyuni, Private Bag, Tanga, Tanganyika, E. Africa
Hetle, Miss Oline, 9002 Pacific Ave., Ta Wash.
Johnson, Miss Marion, 1112 Grant St., son, Minn.
Johnson, Rev. and Mrs. Robert, c/o Fl Mission Office, 422 S. 5th St., Minn 15, Minn.
Knutson, Miss Ruth, Mlalo, P. O. Lu Tanganyika Territory, E. Africa
McLarty, Miss Janet, Lutheran Mission 329, Moshi, Tanganyika, E. Africa
Mortenson, Mr. and Mrs. Irvin D., Bo Soni, Tanganyika Territory, E. Afric
Quam, Rev. and Mrs. John L., Box Arusha, Tanganyika, E. Africa
Rude, Rev. and Mrs. Loren, Box 287, A Tanganyika, E. Africa
Simonson, Rev. and Mrs. J. David, Bo Arusha, Tanganyika, E. Africa
Smith, Rev. and Mrs. Wm., Nkoranga Mission, P. O. Usa River, Box 9, Ta yika, E. Africa
Vegdahl, Miss Anna, Lwandai Girls' S P. O. Lushoto, Tanganyika, E. Afric

The Missing Link

(Continued from page 13)

becomes more personal to us when we can study the Scriptures both alone and with others. Discussions on problems of faith, assurance, and what Christ means to us can strengthen our own faith and convictions as well as widen our vistas of the Christian life and of the Kingdom.

One pastor told me that it was at a home fellowship meeting that he came to appreciate the spiritual depth and experiences of some of his parishioners. It is in the small group that the "anonymous" become real persons. Soul-cure is also one of the blessings in the small group meeting for the troubled, the lonely, the sorrowing, and those whose faith is dim and blurry.

Out of the experiences of "house churches" comes a new and strengthened redemptive fellowship. The "inner church" comes alive by the Spirit of God working through His Word, now more direct and personal in the hearts of His children. It is in this home fellowship group where Christ-like witnesses are born, and where they are nourished and fortified for reaching out to others, many of whom may be in spiritual duress. With the "house church" principle established and working, the cycle is made complete—from one's pri devotional quest to the worship services, to the h fellowship meeting and back to one's private lif Christ. And thus it goes on to a consciousness of c sins and to Christ as the answer.

If The Evangelical Lutheran Church is to be sp ually alive and alert enough to meet the challe of our "psychopathic society," our fast changing w and the possibility of a catastrophic end at any mom we must be "equipped for every good work" and g know "the breadth and length and height and de and to know the love of Christ which surpasses kn edge, that you may be filled with all the fulnes God."

Let us once again be "the church in your hou the "gathered church" as the Reformation define Dr. Spike says: "Evangelism is always most vigo when there is clarity about the separateness of Church from the world and a longing eagerness to ness to this separateness in the world outside its doo

The Bible emphasis this year is on the establishm of Home Fellowship groups in our congregation help people say, "*someone* cared for my soul." small group is the *missing link* between the public ship service and one's private devotional life.

Correspondence

ɔm Our Teenagers . . .

am a high school senior planning go into the ministry. I am very in-sted in the Lutheran liturgy and very proud of it. When I read letter by Mrs. John Lohse in the tember 9th HERALD, I felt that I st write my opinions.

he stated that the Lutheran wor-) "does not add anything to our rch service but does confuse and ract." The Confession of Sins, the ria Patri, the Gloria in Excelsis, the Creed may not add anything the service for some people. But, v can anyone say that the phrases e poor sinners confess unto thee, we are by nature sinful and un-n," "Glory be to the Father," ory be to God on high!" and "I eve in one God" detract from the vice. And, surely, if an order is owed that is set down in a book so the congregation might also fol-, it cannot become confused.

people fear the sermon will be , let them be reminded that the heran liturgy is a balanced one. e purpose for going to church is not ear a famous orator. We come to fess our sins, to praise God, to hear word (the lessons and the ser-n), and to receive His sacrament. one wants only to hear a speech him go to a lecture hall.

he Catholic Church has one very at advantage over Protestant urches. Whether a member is in St. er's Cathedral or a country church South Dakota, the same service is g used. He feels at home im-diately.

all Protestants can't be alike in r worship, at least the different ominations should try to have the e order of service. It is not un-ocratic but merely sensible. If Mrs. se feels like a stranger in her own rch, what is a visitor going to feel ?

WARREN SHOBERG
Rapid City, S. Dak.

►As a typical teenager, I enjoy the LUTHERAN HERALD very much and receive much benefit from it. It helps me out a great deal in preparing themes etc. for my senior Theology class. I wish that they would have one series that would pertain to teenagers especially. I know a lot of the students here at the [Augustana] academy subscribe, and they are of the same opinion as I am.

JUDY KNOBLAUCH
Canton, S. Dak.

Ouch!

►Is the new formula for journalism in the LUTHERAN HERALD to pick a fact from "another" group, ridicule it, put on a cute title, and print it in bold face type? (If you can't win 'em, ridicule 'em.) If someone is trying to be funny his taste is exceedingly poor. I am sure that "St. Christopher Retreats" (September 9) and "Pickled Vestments" (September 16) will do little to promote the Lutheran cause and the furtherance of the Gospel. If a "low churchman" is trying to topple Romanism from the vantage of LUTHERAN HERALD he should confine himself to the editorial page and leave alone the reporting of religious news. I personally can not see the conferring of a pallium as a great deal less sacred than playing steeple jack to the tune of "The Old Rugged Cross" (same issue). I would imagine that the ruling by the Board of Commissioners of the District of Colombia refers as well to ELC convention stickers, LBI stickers, and the like. St. Christopher may not be the only one beating a hasty retreat, but may be only setting the direction which the editors of LUTHERAN HERALD should take.

I think the publishing of the article by Dr. Schultz on the name for the new church also showed poor judgment. Because it implies that reasons for changing the name are *not* "good and valid, more sound than personal prejudice and ridicule," it probably will do little to promote understanding between the two camps. In other words, why give further opportunity for misgivings to those who already have misgivings, as incorrect as they might be. It probably only goes to show that what is good to the union committee members must be good for the Church.

(The Rev.) JAMES SORENSON
Zahl, N. Dak.

Time to Come of Age

►As our Church comes of age in its liturgical practices I have often felt that our 76-year-old congregation, isolated from the fellowship of other congregations of our own synod, would be a barometer in its reaction and action regarding the new order of worship.

Last September we began teaching the order of worship to every organization in the church. It was difficult, as we were occupied with the mechanics and less occupied with the fact that this was a means to worship. But in our own rural way we plowed through the sessions, using a tape recorder, and felt that we should begin harvesting through our worship what had been planted throughout the church.

June 1 we announced and began the use of the First Setting, using the supplements. July 1 we asked if members would care to purchase the hymnals. July 15 we ordered all new books, for the members had ordered more than enough for our church. Last Sunday, September 14, we dedicated our beautiful new books. Our congregation is thrilled with them for now we do not think of it as a *new order*, but as our order of worship.

We are happy that we have come of age liturgically as a congregation. I have heard other congregations say, "We just couldn't do it." And they are right. If they say they cannot change, they cannot. But our people believe that unless we are always changing and growing in some way, then we are dying. We used to be known as a congregation of non-singers, but now we make a joyful noise unto the Lord, together. We are happy that we have gotten out of the uncomfortable adolescence of not knowing what comes next—because we follow-the-book, now.

(The Rev.) ARTHUR C. TOWNE
Frankfort, Mich.

For the Family Altar

J. R. Hest

Toward the Twentieth Sunday After Trinity

The Epistle: Hebrews 10:19-31 • The Gospel: Matthew 21:33-44

Monday, October 13

IMPULSIVENESS

Read Matthew 17:4

"Lord, it is well that we are here; if you wish, I will make three booths here."

This was Peter speaking, not as a man with a matured mind and heart, but as one babbling in excitement. Indeed, he had been impressed by the Transfiguration; by seeing the Lord's face shining like the sun, and his garments white as snow, and by the sudden presence of Moses and Elijah. But his reaction was typical of him. His nature was to go "overboard," to suggest or do the extreme. He had not learned to measure his ideas, control his feelings, or weigh his thoughts.

How often, heavenly Father, we act in haste only to repent at leisure! Teach us to control our impulses. In our brashness we blunder, in our hurry there is harm. Give us true love for You and fill us with zeal. But with it provide us with a steadiness that will hold us faithfully to You in all our experiences. It is not in emotional demonstration, but in continuing service that we glorify Your holy Name. Amen.

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Tuesday, October 14

WHAT'S IN IT FOR ME?

Read Matthew 19:27

"Lo, we have left everything and followed you. What then shall we have?"

This is a shocking remark, coming from a man invited to follow the Master; called away from fishing nets to a higher type of fishing. But it was his humanness that surged forth. It was his selfishness that found words. Peter had left some things behind and following Christ was proving a little rugged. For all this there must be some reward? He could not be satisfied with the blessing of being found of Christ and living in His company. So far, this was not enough.

Forgive us, dear Father, for permitting ourselves to be governed by selfish motives. Teach us the joy of doing all things well and for their own sake; not for the reason that we put others in our debt, or that we shall have glory for the "good that we do." Make us glad that You bid us to serve You. Spare us from asking, "What then shall we have?" With You, we are already blessed, we have joy, peace, and purpose. In Jesus' Name, Amen.

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Wednesday, October 15

COWARDLY DEPTHS

Read Mark 14:67

But he began . . . to swear, "I d know this man of whom you speak

Peter's denial of Christ was n the spur of the moment. Three he was given opportunity to say t was a follower of the Lord. That i makes his act of denial so black. I full showing of the cowardice v him. A man full of contradictions, H first all for, then suddenly all again Lord. His fear was still on the side of the fence. He had not learn distinguish between lesser and greater He needed refinement.

Not Peter alone, O God, has guilty of cowardice! In shame we admit the times we "went on tiptoe" Your Name because we were among ers; the times we hid our identity You because it saved "embarrassm Change our fears, dear God, so th shall not be afraid of men, but th shall be afraid of offending You and Son who humbled Himself for us an salvation. In Jesus' Name, Amen.

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Thursday, October 16

HE KNEW FOR SURE

Read Matthew 16:16

Simon Peter replied, "You are the Christ, the Son of the living God."

This strange man of contrasts! Quick spoken and impulsive! But he was convinced that Jesus was the Son of God. From deep within himself came this confession. He knew for sure! This truth God had managed to put into his heart. It was not information Peter had gathered by himself. What he had allowed the Spirit to impart he was ready to confess. And this was his sure foundation. Christ would build him up on this; He would refine him and establish him, as He does with all those who come to the knowledge of the truth.

Help me know for sure what I am building upon, dear Christ, before I build too high, lest what I am doing will be in vain and come crashing down. Give me the sure foundation of faith in You as the Son of God, the Savior from sin. Then I can be led to build lastingly and well. I thank You that the Spirit gives me the assurance of trusting faith, so that it is possible to know that I know. Amen.

Friday, October 17

A STANDING VOTE

Read Acts 2:14

But Peter, standing with the eleven, lifted up his voice and addressed them.

Here is Peter, empowered and upheld by the Holy Spirit. He is spokesman on the occasion of Pentecost, preaching a sermon to many people; speaking with a conviction and force formerly unknown. Absent now is the wavering and the cowardice that resided in a man unsure of himself or his loyalties. He is making a stand for Christ. Peter's transformation is a plain and graphic illustration of the power of God in the experience of a sinner saved and refined by grace.

To this day, gracious Father, even the careless world is ready to hear anyone who speaks with conviction. May we who are convicted by Your Truth be willing always to stand up and declare its meaning in our own lives. Make us alive to the great need of clear witness to Your love, saving grace, and will. In true faith and in open expression of it use us in the world today. Amen.

Saturday, October 18

NEW STEADINESS

Read Acts 4:13

Now when they saw the boldne Peter and John . . . they wondered.

This boldness was not a defiant t a display of arrogance, or an attitu "I dare you to stop me." It was a set sureness, confidence in the Lor whose service Peter and John were gaged. Those who were questioning wondered, it is said. Should they p these men of Christian faith, cast into prison? No matter to Peter and They were at peace, even in the fa hard going. No more wincing now backing down, no cowardice. There steadiness given by the Savior to who follow in faith.

We pray, O Jesus, for this stead Make for us, too, a faith that is l cable stretching across the troubled s of life, so that our holding on to i give us the sureness we need and t Deliver us from the rising and f temperatures of poor faith. In all ou establish a tempo of steady march t bidding of Your Word. Amen.

tegration Succeeds in Southern Parochial Schools

Roman Catholic schools in Washing-ı, D. C. and in neighboring Virginia d Maryland are demonstrating that tegration can succeed—in the face of ɔunting racial tension in the South. Parochial schools in Northern Vir-ıia expect an enrollment of 12,000 ıdents as they begin their 5th year integration without incident.

In the Washington archdiocese, ıtholic schools anticipate an enroll-ent of 50,000 colored and white stu-nts.

Msgr. John S. Spence, the See's rector of education, said that "inas-uch as the Washington archdiocesan ıools have been integrated, racial is-es are not a problem."

Both Virginia and Washington paro-ial school systems are bursting at the ıms. There are about 7,000 more w parochial students in the greater ashington area than in 1957, with e Washington archdiocese expecting 7 per cent boost over last year and e Richmond, Va., diocese expecting 6 per cent increase.

Msgr. J. P. Flaherty, superintendent schools for the Richmond diocese, d that in Norfolk, "we have had as ıny as 35 colored children among 0 in one high school, all without cident." It was in Norfolk, the state's ɔst populous city, that the public ıool board recently agreed under pro-t to assign 17 Negro children to all-ıite public schools.

Msgr. Flaherty pointed out that, al-ɔugh his diocese makes no racial eck on the number of children in ch school, one school in Northern rginia with a total enrollment of 5, has about 30 colored children.

Only one segregated parish and ıool remain in Northern Virginia, said, Josephs in Alexandria which located in an exclusively colored ghborhood.

All other schools have been inte-ıted since May 17, 1954. Colored children, the monsignor said, "may enter the parochial school as they choose. There is no compulsion either way." He added that "although a few white children were withdrawn at first, there was no 'massive resistance' and we worked the change out on a simple practical basis."

—RNS Photo

NEW IMC GENERAL SECRETARY — Bishop J. E. Leslie Newbegin of the Church of South India has been appointed general secretary of the International Missionary Council, effective July 1, 1959. The 49-year-old missionary, theologian, and church statesman is a member of the central committee of the World Council of Churches.

Architect Pleads . . .

Compromises Can Ruin Design

"The burning need in church architecture today is the recognition that good design does not evolve from compromise," Willis N. Mills, Stamford, Connecticut architect, told a meeting of New England architects recently.

Representing the Connecticut Chapter of the A.I.A. on a panel on "Liturgical Requirements in Design," Mr. Mills suggested that each church planning a new building should have a small, representative group empowered to pass on the design of the new church as proposed by the architects.

"Too often, the design is subject to modifications by every group in the church," Mr. Mills said. "The result is mediocre design which pleases no one."

Mr. Mills also made a plea for the wider use of contemporary design in modern churches.

"The church today should not be a place of refuge. Rather it should be actively helping its members to meet today's problems today."

"To my way of thinking, traditional church design represents a searching for refuge in the past, rather than a courageous approach to the present."

Mr. Mills defined contemporary church architecture as design with basic simplicity, strength, honesty, and repose.

"Honesty," he said, "is the unity of structure and design. The structure is the design; design is not applied to the structure.

"It involves the use of current engineering techniques and present day materials to provide an emotional impact consistent with the ideals of the church."

Mr. Mills applauded the growing use of fine art, such as stained glass, mosaics, and sculpture, in churches.

Buddhists, Christians Share Worship Facilities

Buddhists and Christians of Japanese background share worship facilities in a Japanese-American community center in Minneapolis as a good-will "gesture to non-Christians."

The Rev. Andrew N. Otani, an Episcopal minister who is the center's director, said use of the same prayer room by Buddhists and Christians "is very unique." The Twin Cities' Buddhist association conducts a weekly Sunday school in English at the Christian-owned center, while sponsoring an adult service the second Saturday of each month—in Japanese.

When Buddhist services are held, a portable Buddhist altar is placed below a fireplace mantel on which there is a permanent Christian cross. At the other end of the room is an altar for use by an inter-denominational Christian congregation.

HAIL SUPREME COURT RULING—Some 10,000 Negroes attending the annual meeting of the National Baptist convention in Chicago greeted with prayers and tears and a hymn the U. S. Supreme Court's order for Little Rock (see story). Shown on the platform when the announcement came are, left to right, Charles Hampton of San Diego, NBC vice president; Rep. Brooks Hays (Ark.), president of the Southern Baptist convention, who addressed the meeting; and Dr. Joseph Jackson of Chicago, NBC president.

"Yes, Lord"

Negroes Greet Decision

The U.S. Supreme Court's latest ruling ordering Little Rock, Ark., to proceed with integration at Central High School was greeted with prayers of thanksgiving, tears and a hymn by some 10,000 Negro Baptists attending their 78th annual meeting in Chicago.

Dr. Joseph H. Jackson of Chicago, president of the National Baptist Convention, had urged the delegates to accept the court's order in a "spirit of meekness and worship and not cheers."

However, tears came down the faces of many in the Chicago Coliseum where the meeting was held as the delegates sang "Rock of Ages" and then shouted "Thank you, God," and "Yes, Lord."

Earlier, the delegates had adopted a resolution calling for "moral persuasion" and, if necessary, "the police power of the land," to enforce federal anti-segregation laws.

Before Dr. Jackson announced the Supreme Court's decision, delegates were addressed by Rep. Brooks Hays (D.-Ark.), president of the Southern Baptist Convention.

Mr. Hays, who lives in Little Rock, cited the need for Christian brotherhood in this country and throughout the world. In a press interview later, he said that the nearly 9,000,000 members of the SBC have been stressing non-violent integration.

"The races must live together in mutual respect," he said.

Rep. Hays added he could not comment on the Supreme Court's ruling because he had no chance to study it.

Priest Spends Vacation at "Hard Labor"

The weekly collection in the Rev. Gerald T. Coverdale's migrant laborer parish in Oklahoma is $1.35. On festive occasions, such as Easter, it goes up to $3.

That is why the young Roman Catholic priest spends his vacation at hard labor in scuffed cowboy boots and a checkered sports shirt and hopes to get back to his church duties so he can take it easier.

"Our people in Hollis, Okla.," he explained, "are desperately poor. Since we got organized in November of last year, we have been meeting in private homes, getting in between 40 and 50 people, when we should have 250 at Mass."

The regular flock at Hollis, which is part of the Mangum, Okla., parish, is made up of some 200 persons. During the height of the cotton picking season, it goes up to 700.

Coming home to Minneapolis on vacation last month, the priest saw an abandoned quonset hut church i urban Golden Valley. He knew i having helped out there in 195 year he was ordained.

He went to see the Rev. H Hayes, pastor of the Church Good Shepherd, which has le quonset since completing its new tuary last year.

Father Hayes, who had count making $500 to $700 from sale quonset, agreed readily to give to the migrant Mexicans of H provided Father Coverdale had it down and had the hole filled in

Father Coverdale consulted his pastor, the Rev. J. J. Regan, agreed, and then proceeded to the building taken down—wit own two hands and those of two school boys.

Lost and Found

Ancient Sardis Locate

Discovery of the ancient city o dis, once the capital of wealthy Croesus and later seat of a Chr bishop in Roman times, climaxe months of excavation by a team American archeologists in Turke

Sardis, site of one of the " churches which are in Asia" ment in the Book of Revelation, was c the foremost cities of the ancient It flourished from the late Stone until its destruction by Tamerla 1402.

The location of the ancient L city was disclosed by several gaily painted jars and some house within a few yards of the Izmir (na) -Salihli highway.

NUNS STAGE "DRAGNET"

Six Roman Catholic nuns acted their own version of "Dragnet" Kampala, Uganda, by hiding beh the kitchen door of their convent successfully capturing and disarm a burglar who had repeatedly bro into their building.

The intruder was caught red-ha ed by the nuns. They tackled h wrenched his knife away, and t him until the police arrived. One the nuns received a knife wound the scuffle, but her injury was serious.

The burglar, Alexander Oolo, tried in a Kampala court and gi a five-year sentence.

mplete Lutheran Unity In Canada Seen "Possible" Soon

'he prospects of Lutheran unity in ada seemed bright, after Canadian ers of all Lutheran bodies spent days together in Winnipeg.

lthough the 45 pastors and lay- present at the "Exploratory Con- ations" September 9 to 10 had no er over the Churches, 30 of them e sent by official action of their re- tive units.

their present bi-national churches, ada's 240,000 Lutheran members outnumbered by Americans 32 to The two day meeting considered

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Delegates from Missouri Synod churches attended the intersynodical meeting Winnipeg held a meeting of their own following the general session and voted ntinue the process of laying the ground- for their participation in a united dian Lutheran Church.

eir action was first erroneously reported "withdrawal" from the Missouri Synod. bulletins, however, pointed out that was not the case. They had merely for permission to reorganize as a dian Church and seek a dominion er.

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ther the Canadian constituencies he six bodies co-operating in the adian Lutheran Council and the rate Lutheran Church—Missouri od should withdraw from their ective U. S. brethren and amalga- with each other to form one Lu- an church in Canada.

o explore this long dreamed of pos- ity, five papers were presented.

Most "Parent Bodies" Approve

mmarizing the attitudes of the so- d "parent bodies" toward a Ca- an merger, Dr. G. O. Evenson that a clear "go ahead" has been by the American Lutheran rch, the United Lutheran Church America, and the Augustana Lu- n Church. He also pointed out even the traditionally isolationist eran Church — Missouri Synod s a united Canadian church, pro- that precise doctrinal agreement st reached. The Evangelical Lu- n Church has not officially spoken. leader of the Lutheran Church—Missouri Synod presented the second paper, on "An Indigenous Church—An Approach Toward the Establishment of a Doctrinal Basis." Rev. W. O. Rathke, of Waterloo, Ontario, said: "Lutheran unity can be established only on the basis of divine truth. A Canadian Lutheran Church of no conviction or one of weak conviction will be impotent no matter how great its numerical strength. Such a merger will not be worth what it costs in the concessions it demands of conviction."

Finances No Obstacle

In the third paper, on the financial picture, Rev. Edward Krempin of Calgary, Alberta, compared the subsidy received from the various headquarters in the U. S. with the amount Canadians themselves give toward benevolences in Canada and in the Churches at large. Treasurer of the Canada District of the ALC, Pastor Krempin showed that benevolence money from Canadian people is the greater by 50 per cent.

An indigenous church should train its pastors carefully in Biblical doctrine, and this should be done at the two seminaries in Canada, said Dr. O. K. Storaasli in the fourth paper.

Dr. Storaasli, president of Luther Seminary, Saskatoon, cautioned: "Under the aegis of modern learning, young ministers were stripped of their Christian message so that they became glorified social workers and hybrid psychiatrists." He said that the Lutheran Seminaries at Saskatoon and Waterloo, Ontario, " . . . must hold unequivocably a theological position, unique as it is, and teach the men to defend it."

Pattern for Organization

The final paper, on "An Organizational Pattern," was presented by Rev. Otto A. Olson, Jr., president of the Canada Conference of the Augustana Lutheran Church, and also New Testament professor at Luther Seminary, Saskatoon. Prof. Olson proposed three strong regional units in an all-Canadian Lutheran church. The Western region would have 35,000 confirmed members, and, at present, 308 congregations in the provinces of British Columbia and Alberta. The Central Region would include 48,000 members in 450 congregations in Saskatchewan, Manitoba, and Western Ontario, to and including Fort William and Port Arthur. The Eastern region would include 65,000 confirmed members and 297 congregations, located mainly in Ontario, but also in Quebec and the Maritime provinces of New Brunswick and Nova Scotia.

PROMOTE CANADIAN LUTHERAN UNITY—Two ELC pastors were among those who presented papers at the "exploratory conversations" held in Winnipeg in September to study the possibility of one Lutheran Church in Canada. Left to right, they are the Rev. E. Krempin, ALC, Calgary; The Rev. Otto Olson, Aug., Saskatoon; Dr. G. O. Evenson, ELC, Saskatoon; Dr. O. K. Storaasli, ELC, Saskatoon; and the Rev. W. O. Rathke, Mo. Syn., Waterloo. (See story)

CHURCH FOR ACTORS

Early Sunday morning services began in the Randolph Theater for actors and entertainers appearing in theaters, clubs, and concert halls in the Philadelphia area.

Sponsored by the Rev. W. Carter Merbrier, pastor of St. Matthew's Lutheran Church, the First National Church of the Theater is attended by show people whose working hours make it difficult for them to attend services at usual times.

Use of the theater was made possible by William Goldman, Philadelphia theater owner. The Variety Club of Philadelphia and the Junior Chamber of Commerce are cooperating in the nondenominational venture.

Ovambokavango

South-West Africans Vote to Join LWF

The Evangelical Lutheran Ovambokavango Church of South Africa, with nearly 100,000 members, has decided to apply for membership in the Lutheran World Federation, according to the Church of Finland Information Service.

The Church was organized in 1954 as an outgrowth of work of the Finnish Missionary Society. Its admission into the LWF would make it the Federation's 62nd member and the fourth from Africa.

An Information Service news bulletin said the decision to join the LWF was taken at the Church's first assembly, held in Engela, with 43 African pastors, 69 laymen, and 7 Finnish missionaries attending.

The Missionary Society's latest yearbook reports that the Ovambokavango Church has 99,892 members grouped in 37 congregations. They are served by 46 national pastors and 830 other full-time African church workers. Assisting them are 71 Finnish missionaries, of whom 11 are ordained.

Maintained by the Church are 91 elementary schools, 16 schools for youth education, and six institutions of higher training, as well as eight hospitals and 14 dispensaries.

African Churches already belonging to the LWF are the Lutheran Church of Northern Tanganyika, the Lutheran Church in Madagascar, and the Mekane Yesus Evangelical Church of Ethiopia. The last named was admitted at the Federation's assembly in Minneapolis in 1957.

Augustana Women Change Name

Without a dissenting vote and with very little discussion the Women's Missionary Society of the Augustana Lutheran Church has voted to change its name to the Augustana Lutheran Church Women.

A new constitution was adopted which broadens the scope of activities of the oldest auxiliary of the Augustana Church. Organized in Lindsborg, Kansas, in 1892, it has more than 52,000 members in 1,492 local congregations in 35 states, the District of Columbia and five provinces in Canada.

The document was approved at the opening business session of the WMS biennial convention in Minneapolis. In addition to the change in name the new constitution broadens the scope of work to include a three-fold program of membership, education and service. In the past, the major emphasis has been on missions at home and abroad.

Centennial Lutheran Pageant

"Of Grace and Truth," a Minnesota Centennial play-pageant depicting the part played by the Lutheran church in the state's growth during the past 100 years, will be presented in eight Minnesota cities this fall. Fourteen church bodies are sponsoring the production.

The Rev. Otto E. Schmidt, St. Paul, general chairman, said a cast of more than 100, including a 60-voice c group, will take part.

Scriptwriter and director is Jam Kerr of Minneapolis. Mr. Kerr sociate editor of *ONE* magazine, lished by the Joint (Lutheran) Y Publication Council.

The opening performance will 8 p.m. Thursday, Oct. 23, at Roch Two performances are schedule Duluth: 8 p.m. Oct. 24 and 4 Oct. 25.

A single performance is set 1 p.m. Sunday, Oct. 26, in the St. auditorium. The pageant will be sented at 4 and 8 p.m. Oct. 27 a bert Lea, 8 p.m. Oct. 28 at Wil 8 p.m. Oct. 29 at Fergus Falls, 4 8 p.m. Oct. 30 at St. Peter and 4 Sunday, Nov. 2, in the Minnea auditorium.

Missouri Expects Three Million Members by 196

The Lutheran Church—Mis Synod should have three million bers by 1965 and will then requi annual budget of $24 million to needs of an expanded global pro

That was the prediction mad Dr. John W. Behnken, president denomination, which now has a tized membership of 2,228,113. Missouri Synod has recorded the est numerical increase of any Luth body for the past 13 years, avera 60,597 members annually.

—NLC

QUEMOY'S HUNGRY—Natives of Quemoy, the small island under heavy shelling the Chinese Communist mainland, sit patiently as they await distribution of food Lutheran World Relief.

Within the ELC

; High School Grads ;iven Awards

iirty-six 1958 high school gradu- who are members of ELC congre- ns have received $150 Lutheran h Leadership Awards from Lu- n Brotherhood Insurance Society. lection is based on scholastic and rship achievements, as well as out- ling participation in school and ch activities. Award winners are en by youth work leaders of the us Lutheran synods.

ie ELC award winners are:

lith D. Anderson, Seattle, Wash.; Roger us, Fargo, N. D.; Kathryn E. Belgum, ine, Wash.; Roger A. Bell, Malta, Mont.; A. Biegen, Sioux Falls, S. D.; Donald rown, Wells, Minn.; Barbara A. Buon- ino, Ridgefield, N. J.; Cynthia M. on, Velva, N. D.; Elizabeth I. Geyer, n, Minn.; Peter G. Hastings, Chicago, ohn A. Helgeland, Decorah, Iowa; Roger ildahl, Opportunity, Wash.; Bonnie Lu er, Yankton, S. D.; Charles T. Jacob- Hiawatha, Kan.; Carol M. Kamrud, Ben- Minn.; Mary J. Kelly, Renner, S. D.; eth G. Knutson, Starbuck, Minn.; Ingolf ronstad and Dianne J. Thompson, both inneapolis, Minn.; Ruth E. Krull, Lake , Iowa; Robert J. LeBlanc, Oakland, ; John R. Moeller, Vermillion, S. D.; cia L. Ness, Anacortes, Wash.; Philip A. a student at Concordia college, Moor- Minn., whose parents are missionaries eiganga, French Cameroun, West Africa; nan D. Olson, St. Paul, Minn.; Ann S. son, Triumph, Minn.; John I. Rajala, rk, Minn.; Susan L. Rowe, Salinas, ; Marlys D. Severson, Larimore, N. D.; ld D. Solberg, Mankato, Minn.; Ruth een, Madison, Wis.; Kenneth W. Tolo, rd, N. D.; Orval S. Totdahl, Crosby, .; Ruby J. Waale, Thief River Falls, .; Dennis C. Wemark, Ridgeway, Iowa, David L. Willemssen, La Crosse, Wis.

People

he Rev. O. Y. Bruland, formerly Norge, Va., is now serving as li- an at Waldorf College, Forest , Ia.

he Rev. Eugene Nilsen of Chicago accepted a call to establish a new e mission congregation in the neastern section of Denver, Colo. or Nilsen was previously a home ion pastor at Opportunity, Wash.

he Rev. Sigurd Lokken, for the past years pastor of Our Savior's rch, Moscow, Ida. and Genesee ey Church, Genesee, Ida., has ac- ed a call to become Lutheran cam- pus pastor at the University of California at Berkeley.

The Rev. E. G. Stolen, formerly of Zumbrota, Minn., is now serving as pastor of Kerkhoven Church, Kerkhoven, Minn.

The Rev. Walter Johnson is now serving as pastor of Lands and Minneola Churches in Zumbrota, Minn. For the past year Pastor Johnson has been doing graduate study at the University of Minnesota.

Miss Avis Gordee was recently installed as parish worker at First Church, Onalaska, Wis., the Rev. Leon A. Holm, pastor. Her home is Greenwood, Wis.

The Rev. T. H. Megorden, formerly of Grafton, N. Dak., was recently installed as pastor of Christ Church in Minot, N. Dak. He succeeds the Rev. Arnold Lund, who will continue to live in Minot serving as chaplain of the Veterans' Hospital there.

The Rev. A. H. Mjorud has resigned as pastor of Central Church, Anchorage, Alaska, to accept a call to be an evangelist of the ELC, effective January 1, 1959.

Robert Brady was installed in September as parish administrator of Trinity Church, Evanston, Ill., the Rev. David Boxrud, pastor. Mr. Brady will assume responsibility for youth work at the church as well as organizational and administrative duties.

The Rev. Ernest Nelson has resigned as pastor of Trinity Church, Madison, Wis., in order to accept a call to Trinity Church, La Crosse, Wis., effective Jan. 1, 1959.

Miss Sonja Lindebo, a 1958 St. Olaf College graduate, was recently installed as parish worker at Our Savior's Church, Perth Amboy, N. J., the Rev. Lyle B. Gangsei, pastor.

The Rev. David Lovaas, who has been serving as visitation pastor for two years at Our Savior's Church, Beloit, Wis., is now residing in Northfield, Minn.

Miss Olive Tovson, was commissioned as a foreign missionary at Central Freeborn Church, Clarks Grove, Minn., recently. She will be serving in the Sudan Mission in the French Cameroons.

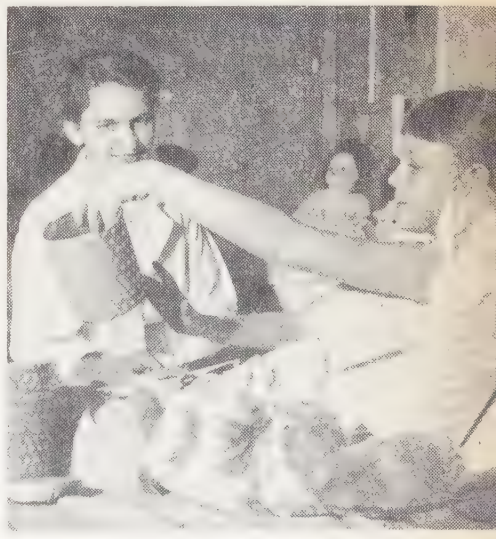
The Rev. and Mrs. Merland T. Johnson were honored by their parish, First Church, Marshall, Minn., recently on the occasion of their 25th wedding anniversary and the 25th anniversary of Pastor Johnson's ordination.

Colleges

Augustana Gives TV Course

Augustana College and three television stations are cooperating in the presentation of the first major educational TV project in the Sioux Falls area.

The project, called "College at Home," offers courses for college credit over the facilities of KELO, KDLO, and KPLO. Dr. Donald Fryxell, chairman of Augustana's English department, is offering the first course entitled, "Classes in the Classics." The program is presented three mornings each week and covers world literature from Greek drama to Shakespeare. Three semester hours of credit will be given for successful completion of the course by viewers.



GET WELL THERAPY—Working on the theory that a sick child needs constructive activity to speed his recovery, National Jewish Hospital in Denver has pioneered a play therapy program. Shown assisting in the program is Mary Jo Thorsheim, an undergraduate student at the University of Minnesota. Mary Jo, a member of Central Lutheran Church, Minneapolis, is taking part of her field work training in occupational therapy at the Denver institution.

Texas Lutheran Addition

A new ultra-modern girls dormitory will be dedicated on the Texas Lutheran College campus, Seguin Sunday, Sept. 14.

The $300,000 structure, located immediately behind Clifton Hall which was completed in 1955, will house 80 upperclass women students.

Texas Lutheran, an institution of the American Lutheran Church, was united a few years ago with the former Clifton College, an ELC college in Texas.

Concordia Chapel on Air

The Concordia College chapel broadcast, one of the oldest educational and religious programs in the Fargo-Moorhead area, has returned to the air with the resumption of classes at the college.

The chapel program is heard "live" as it originates in the memorial auditorium on the campus. It is carried by Moorhead's KVOX radio station. The broadcast began in 1922 when the first radio station began operations in the area.

NOTICE TO CONGREGATIONS

Parishes which desire interns for the year 1959-1960 should write for application blanks to the President's Office, Luther Theological Seminary, St. Paul 8, Minnesota. Applications should be on file at the Seminary before February 1, 1959.

Alvin N. Rogness, President

Announcements

Wanted—used Concordia hymnals. Write Rev. A. N. Olson, Park Luth. Church, 833 Summit Ave., St. Paul Park, Minn.

Denver Ct. WMF, Oct. 23-24, Mountain View Church, Thornton, Colo. Speaker: Mrs. C. O. Johnson, District Pres.

Sacramento Valley Ct. WMF, Oct. 28, Paradise Luth. Church, Paradise, Calif. Workshop for secretaries.

Calif. Dist. LDR ConTreat, Oct. 4-5, Our Saviours Church, San Clemente, Calif. Speakers: Pastors Clifford Larson and Louis C. Smith and Mrs. Nellie Wills.

Milwaukee Ct. WMF, Oct. 9, Mt. Hope Church, West Allis, Wisc. Speakers: Mrs. Ruth Youngdahl Nelson and Mr. Don Baron.

Preaching Missions—Octob

ALLEN V. LEE:
5—9 Virgini
R. L. Peterson
12—16 Cooh
R. K. Livdahl
26—30 Milwaukee, Wisc.-Mt. Carm
W. R. Huseby

T. W. TYSDAL:
5—9 Peeve
Donald Skjerseth

H. O. EGERTSON:
1—8 Camrose Lutheran
Camro
12—22 Seattle, Wash.—Denny Park L
Norris W. Sto

CARL OPSAHL:
5—9 Fertile
T. Gabrielsen
12—16 Hettinger, N
U. A. Turm
26—30 Hitterdal
Carl W. Holm

P-T-R Missions—October

5—9 Cooperstown
EVANGELISM STAFF PARTICIPAT
Oscar Engebretson and Ma
12—16 Rice Lake
EVANGELISM STAFF PARTICIPAT.
Oscar Engebretson, Conrad The and Ma
26—30 Wild Rice
EVANGELISM STAFF PARTICIPAT.
Oscar Engebretson, Conrad Tho and Ma

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Changes of Address for ELC Pastors

. H. N. Astrup, Luwamba Mission Sta-, P. O. Heatonville, Zululand, Union of Africa, 9-15-58

almer I. Anderson, 1329 Keston St., St. l 8, Minn., 9-1-58

aul F. Andersen, Rte. 3, Mt. Horeb, Wis., 5-58

. Y. Bruland, Waldorf College, Forest , Iowa, 9-1-58

irish Conservation Service

he merits of the propositions advertised ow have not been investigated and the ish Conservation Service assumes no re-nsibility in the matter. Send your ads communications to: The Parish Conser-ion Service of The ELC, 422 South Fifth eet, Minneapolis 15, Minnesota. (Refer ad number when inquiring.)

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sinesses

Hotel-modern, 32 rooms, brick excellent dition. E Cent. S. Dak. $10,000 down, trade for farm or other property. 583-4C

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oom for rent with housekeeping privi-s for retired or working woman. S. Mpls. busline. Near ELC Church. 583-5B

WANTED TO RENT

sinesses

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POSITIONS WANTED

Woman desires housekeeping position in modern home in town. Adults, no invalids. 583-7D

Man desires job as caretaker or any kind of work in hospital or Home for Aged. Wife is nurse. 583-8E

HELP WANTED

Couple to care for invalid and keep house. Modern home in Ia. town. Maintenance and good wages. 583-9F

Lutheran Maternity Home needs resident housekeeper. Christian young woman of warm understanding personality. Age 25-40. Salary, maintenance, sick leave, social security and annual paid vacation. 583-10F

Resident R.N. needed in small Lutheran institution in N. Dak. Salary plus complete maintenance; social security; sick leave; annual paid vacation. 583-11F

S Minn. Lutheran church needs Parish Education and Youth Director. Work is primarily with congregation's 4 schools: Sunday school; Week Day Release Time Classes; Vacation Bible School; 1st yr. confirmation class; Luther Leagues; some calling at homes. Car necessary. Music ability helpful. 583-12F

Wanted a middle aged woman for housekeeping duties in a West Mpls minister's home. To live in; good salary; on lake. 1 child. 583-13F

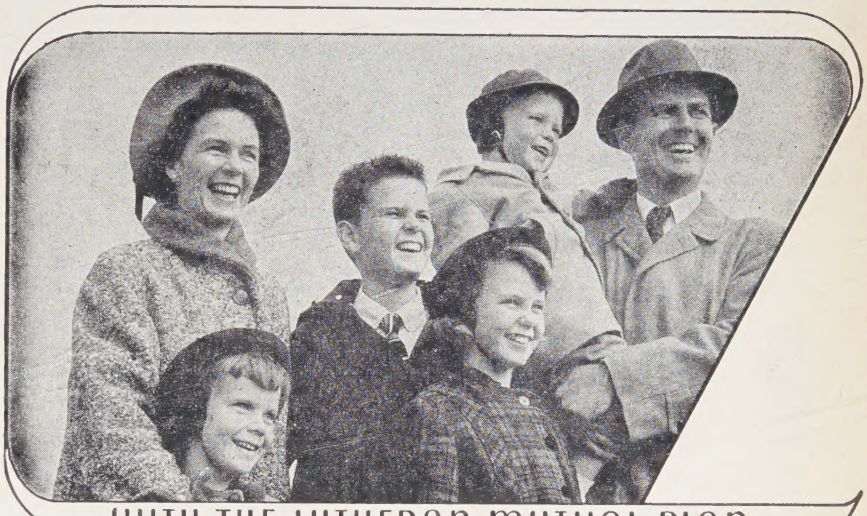
Position for single woman to live in fine

Official communications that would normally go to President Myron C. Austinson of the Eastern District, should be sent to the Rev. Herbert A. Hanson, 1858 Weeg Way, Park Ridge, Illinois, with a copy to the District Vice President, the Rev. Cecil J. Tellekson, 333 South Chestnut, Green Bay, Wisconsin.

President Austinson has been granted a three-month leave-of-absence by the Executive Committee of the Eastern District so that he may convalesce from his recent heart attack.

F. A. Schiotz
President, ELC

Emphasis is on *each* individual



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R.N. of Lutheran faith wanted in child care agency in Chicago. 583-15F

Christian woman wanted for secretarial and general office work in child care agency in Chicago. 583-16F

Professionally trained Social Service Worker of Lutheran faith in child care agency in Chicago. 583-17F

Mature, Christian men and women wanted as houseparents in child care agency in Chicago. 583-18G

A doctor at once in Wis. town of 1,000 pop. 2 hospitals within close range. One to the N. and the other to the W. Present doctor recently died. 583-19G

Married couple in C Minn. farm. General and turkey. State experience, ages, size of family wages expected in 1st letter. Turkey experience not necessary. 583-20G

Dentist wanted in small W Minn. town. Protestant community. New ELC church, good school. Office set up ready to take over. Equipment for sale. Present dentist retired due to ill health. 583-21G

Doctor in Ia. town of about 3500. Hospital and new Lutheran Church. Large service area. 583-22G

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Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

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KWLC	8:00 p.m. KHVH
WISV	9:30 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

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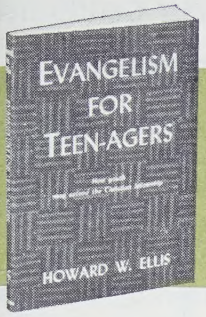

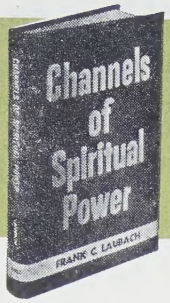

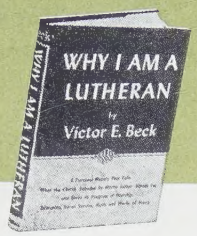

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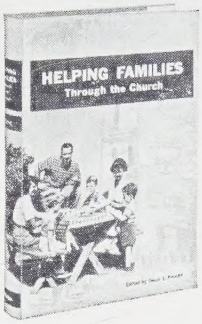

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4 Questions Christians Ask When Investing Their Life's Savings:

1. *Who benefits from my money and for what is it used?*
2. *Is it safe?*
3. *Can I get it when I need it?*
4. *What interest do I receive?*

Invest in Home Mission Trust Certificates and Know the Answers:

1. Only the Church benefits because every do is used for Church Extension.
2. More than $3.00 of first mortgages on chu property secure every $2.00 invested.
3. Legally the money is returned only upon turity of the Certificate, but in practice i paid when needed.
4. It earns up to 3½% interest.

THEREFORE, BUY HOME MISSION TRUST CERTIFICATES NOW!

OUR LORD'S ADVICE TO INVESTORS:

"Don't pile up treasures on earth, where moth and rust can spoil them and thieves can break in and steal. But keep your treasure in Heaven where there is neither moth nor rust to spoil it and nobody can break in and steal. For you may be sure your heart will be wherever you keep your treasure" (Matthew 6:19-21, Phillips translation).

APPLICATION BLANK

BOARD OF HOME MISSIONS • The Evangelical Lutheran Church
422 South Fifth Street, Minneapolis 15, Minnesota

Date_____

Dear Sirs:

Enclosed find $_____ for which please send me a Home Mission Trust Certificate. It is understood that when the Certificate falls due and is returned to the Home Mission Office, it will be paid in full unless I request that it be renewed.

This money is to be used only in the Church Extension Fund program of The Evangelical Lutheran Church.

For your instruction we have filled in the following:

Term:_____years. This money is our congregation's building fund. Yes ( ) No ( )

Interest Plan (check one): At maturity, compounded annually ( ) Annually ( )

*Make Certificate payable to (not more than two names):

Miss ( ) _____ _____

Mr. ( ) _____ _____

Mrs. ( ) _____ _____
(use Christian name) (relationship)

Make Interest Payable to:_____

Mail Certificate to: Name_____

Address_____

Signed_____

Sole owner with right to revoke or change joint tenant. Yes ( ) No ( )

Interest Rates:

3½% for Trust Certificates for 3 c more years (5 to 10 years recom mended)

3¼% for Trust Certificates for 2 yea

3% for Trust Certificates for 1 year

3% for Trust Certificates for Congre gational Building Funds for unspec fied periods

KEEP YOUR CERTIFICATE IN SAFE PLACE; IT MUST BE TURNED TO THE HOME MISS OFFICE FOR CANCELLATION WI RENEWED OR REDEEMED.

NOTE:

Make checks payable to THE EV GELICAL LUTHERAN CHURCH

*When made out to two persons, the tificate includes the phrase, "John and Mary Doe, joint tenants, or the vivor of either," so that in case of death of one, the money upon matu may be paid directly to the other.